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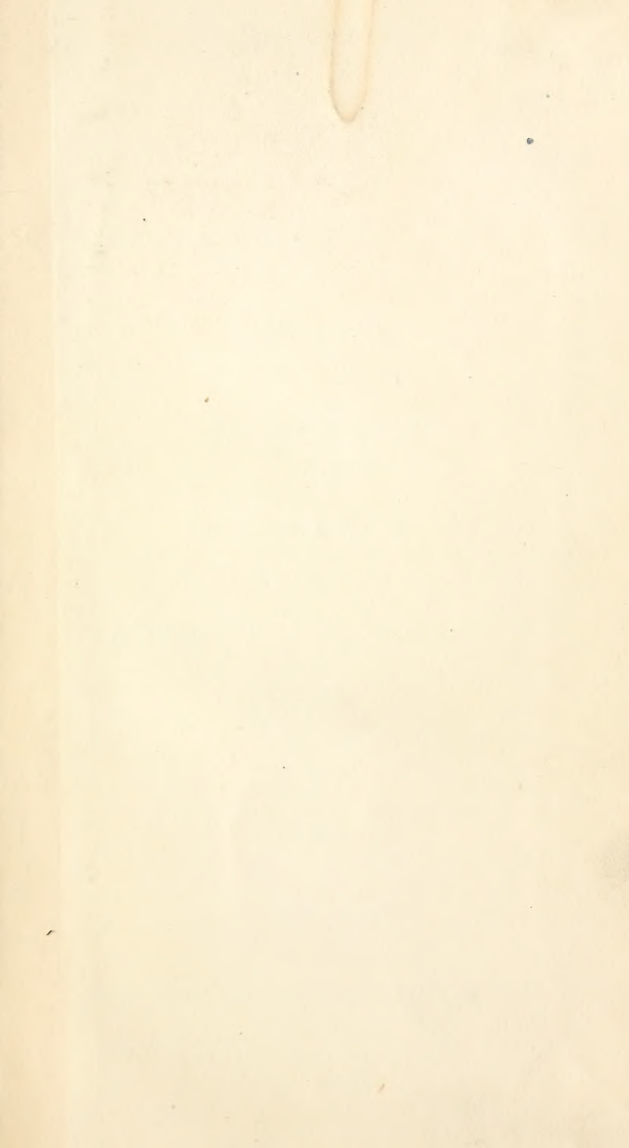
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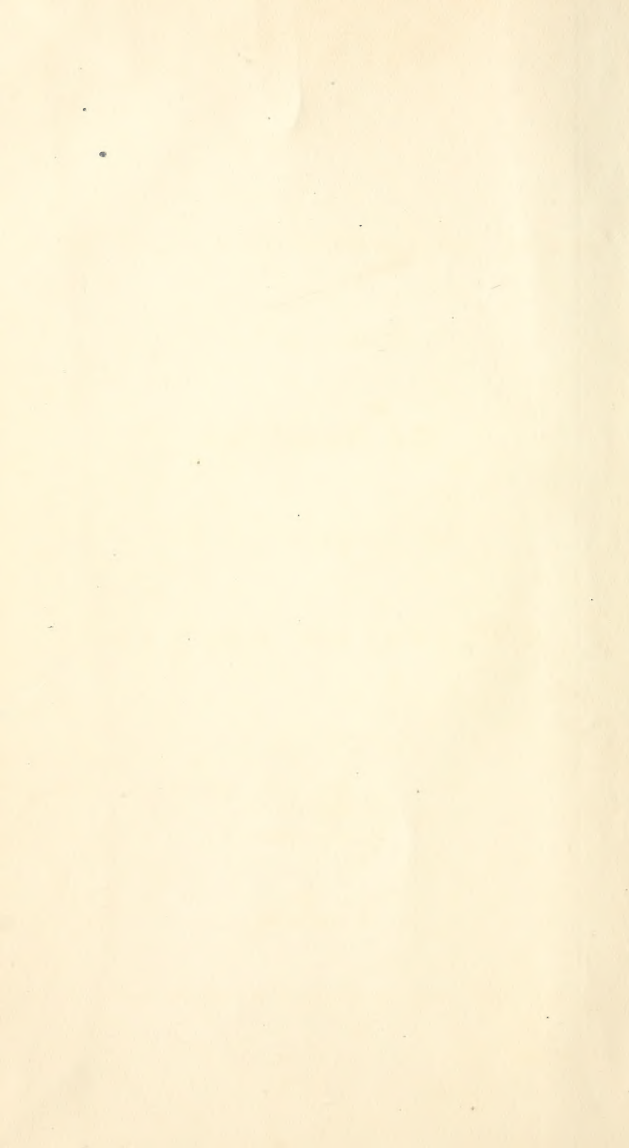
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TRACTS

ON

MORAL AND RELIGIOUS SUBJECTS:

PUBLISHED BY

An Association

Of MEMBERS of the

SOCIETY OF FRIENDS.

VOL. II.

London:

Printed by William and Samuel Graves, Sherborne-Lane.

1823.

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Printed by William and Edward Gutter, St. Paul's Church-Yard.

1823.

SELECTIONS

FROM THE

Writings

OF

JOHN WOOLMAN.

London :

Printed by William and Samuel Graves, Sherborne-Lane;
for the TRACT ASSOCIATION of the
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Advertisement,

The Editors of the following Selections from the writings of John Woolman, have thought that they might form a suitable companion to a short Memoir of his life, which is No. 15 of this series.

It may be, that the perusal of these pages will produce in some, a conviction of the soundness of the sentiments, and of their conformity to the precepts and example of our great and holy Pattern. Such are affectionately invited to consider how prominent are the features of self-denial and purity of conduct in the true disciple of the Lord Jesus. Let them not be discouraged at the magnitude of the work which must be accomplished to gain this character, but earnestly look unto Him who has graciously declared, "Him that cometh to me, I will in no wise cast out."

SELECTIONS, &c.

*On Christian Moderation.**

A SUPPLY to nature's lawful wants, joined with a peaceful, humble mind, is the truest happiness in this life; and if we arrive at this, and continue to walk in the path of the just, our case will be truly happy. Though herein we may part with, or miss of, some glaring shews of riches, and leave our children little else but wise instructions, a good example, and the knowledge of some honest employment; these, with the blessing of Providence, are sufficient for their happiness, and are more likely to prove so, than laying up treasures for them, which are often rather a snare, than any real benefit; especially to them who, instead of being exampled to temperance, are

* This section is taken from a Treatise, entitled "Some Considerations on the keeping of Negroes," but which contains besides, many excellent observations of general import; and these are what have been chiefly in the view of the Editors. A passage or two however occur which particularly advert to that subject. It was, as may be here remarked, a subject very generally present to the Author's mind; and this consideration may be assisting to the reader, in more fully comprehending the meaning of some other parts of his writings, in which he is not professedly advocating the cause of the Africans.

in all things taught to prefer the getting of riches, and to eye the temporal distinctions they give, as the principal business of this life. These readily overlook the true happiness of man, as it results from the enjoyment of all things in the fear of God, and miserably substitute an inferior good, dangerous in the acquiring, and uncertain in the fruition.

It is the conclusion of our blessed Lord and his apostles, as appears by their lives and doctrines, that the highest delights of sense, or most pleasing objects visible, ought ever to be accounted infinitely inferior to that real intellectual happiness suited to man in his primitive innocence, and now to be found in true renovation of mind; and that the comforts of our present life, the things most grateful to us, ought always to be received with temperance, and never made the chief objects of our desire, hope, or love; but that our whole heart and affections be principally looking to that, "City which hath foundations, whose builder and maker is God." Did we so improve the gifts bestowed on us, that our children might have an education suited to these doctrines, and our example to confirm it, we might rejoice in hope of their being heirs of an inheritance incorruptible.

This inheritance, as Christians, we esteem the most valuable; and how then can we fail to desire it for our children? O that we were consistent with ourselves, in pursuing means necessary to obtain it!

It appears, by experience, that where children are educated in fulness, ease, and idleness, evil habits are more prevalent, than in common amongst such as are prudently employed in

the necessary affairs of life: and if children are not only educated in the way of so great temptation, but have also the opportunity of lording it over their fellow-creatures, and being masters of men in their childhood, how can we hope otherwise than that their tender minds will be possessed with thoughts too high for them? which by continuance gaining strength, will prove like a slow current, gradually separating them from (or keeping from acquaintance with) that humility and meekness in which alone lasting happiness can be enjoyed.

Man is born to labour, and experience abundantly sheweth that it is for our good: but where the powerful lay the burthen on the inferior, without affording a Christian education, and suitable opportunity of improving the mind, that themselves may live at ease, and fare sumptuously, and lay up riches for their posterity, this seems to contradict the design of Providence, and I doubt, is sometimes the effect of a perverted mind: for while the life of one is made grievous by the rigour of another, it entails misery on both.

Amongst the manifold works of Providence, displayed in the different ages of the world, these which follow (with many others) may afford instruction.

Abraham was called of God to leave his country and kindred, to sojourn amongst strangers: through famine and danger of death he was forced to flee from one kingdom to another: he at length, not only had assurance of being the father of many nations, but became a mighty prince. Genesis xxiii. 6.

Remarkable were the dealings of God with Jacob in a low estate. The just sense he retained of them after his advancement, appears by

his words : "I am not worthy of the least of all thy mercies." Genesis xxxii. 10. xlviii. 15.

The numerous afflictions of Joseph are very singular : the particular providence of God therein, no less manifest : he, at length, became governor of Egypt, and famous for wisdom and virtue.

The series of troubles David passed through, few amongst us are ignorant of ; and yet he afterwards became as one of the great men of the earth.

Some evidences of the Divine wisdom appear in those things, in that such who are intended for high stations, have first been very low and dejected, that truth might be sealed on their hearts ; and that the characters there imprinted by bitterness and adversity, might in after years remain, suggesting compassionate ideas, and, in their prosperity, quicken their regard to those in the like condition : which yet further appears in the case of Israel : they were well acquainted with grievous sufferings, a long and rigorous servitude ; then, through many notable events, were made chief amongst the nations. To them we find a repetition of precepts to the purpose abovesaid. Though, for ends agreeable to Infinite Wisdom, they were chosen as a peculiar people for a time ; yet the Most High acquaints them, that his love is not confined, but extends to the stranger ; and, to excite their compassion, reminds them of times past, "Ye were strangers in the land of Egypt," Deut. x. 19. Again, "Thou shalt not oppress a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt." Exod. xxiii. 9.

If we [inhabitants of America] call to mind our beginning, some of us may find a time, wherein our fathers were under afflictions, reproaches, and manifold sufferings.

Respecting our progress in this land, the time is short since our beginning was small and number few, compared with the native inhabitants. He that sleepeth not by day nor night, hath watched over us, and kept us as the apple of his eye. His Almighty arm hath been round about us, and saved us from dangers.

The wilderness and solitary deserts in which our fathers passed the days of their pilgrimage, are now turned into pleasant fields; the natives are gone from before us, and we established peaceably in the possession of the land, enjoying our civil and religious liberties; and, while many parts of the world have groaned under the heavy calamities of war, our habitation remains quiet, and our land fruitful.

When we trace back the steps we have trodden, and see how the Lord hath opened a way in the wilderness for us, to the wise it will easily appear, that all this was not done to be buried in oblivion, but to prepare a people for more fruitful returns; and the remembrance thereof ought to humble us in prosperity, and excite in us a Christian benevolence towards our inferiors.

If we do not consider these things aright, but, through a stupid indolence, conceive views of interest separate from the general good of the great brotherhood, and, in pursuance thereof, treat our inferiors with rigour, to increase our wealth, and gain riches for our children; "What then shall we do when God

riseth up? and when he visiteth, what shall we answer him? Did not he that made us, make them? and did not one fashion us in the womb?" Job xxxi. 14, 15.

To our great Master we stand or fall, to judge or condemn us as is most suitable to his wisdom or authority: my inclination is to persuade, and entreat, and simply give hints of my way of thinking.

If the Christian religion be considered, both respecting its doctrines, and the happy influence which it hath on the minds and manners of all real Christians, it looks reasonable to think that the miraculous manifestation thereof to the world, is a kindness beyond expression.

Are we the people thus favoured? are we they whose minds are opened, influenced, and governed by the Spirit of Christ, and thereby made sons of God? is it not a fair conclusion, that we ought, in our degree, to be active in the same great cause of the eternal happiness of, at least, our whole families, and more, if thereto capacitated?

If we, by the operation of the Spirit of Christ, become heirs with him in the kingdom of his Father, and are redeemed from the alluring counterfeit joys of this world, and the joy of Christ remain in us, to suppose that one remaining in this happy condition, can, for the sake of earthly riches, not only deprive his fellow-creatures of the sweetness of freedom, (which, rightly used, is one of the greatest temporal blessings,) but therewith neglect using proper means, for their acquaintance with the Holy Scriptures, and the advantage of true religion, seems, at least, a contradiction to reason.

Whoever rightly advocates the cause of some, thereby promotes the good of all. The state of man was harmonious in the beginning, and though sin hath introduced discord, yet, through the wonderful love of God, in Christ Jesus our Lord, the way is open for our redemption, and means appointed to restore us to primitive harmony. That if one suffer by the unfaithfulness of another, the mind, the most noble part of him that occasions the discord, is thereby alienated from its true and real happiness.

Our duty and interest are inseparably united, and when we neglect or misuse our talents, we necessarily depart from the heavenly fellowship, and are in the way to the greatest of evils.

Therefore, to examine and prove ourselves, to find what harmony the power presiding in us bears with the Divine nature, is a duty not more incumbent and necessary, than it would be beneficial.

In Holy Writ the Divine Being saith of himself, "I am the Lord, which exercise loving kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord," Jer. ix. 24. Again, speaking in the way of man, to shew his compassion to Israel, whose wickedness had occasioned a calamity, and then being humbled under it, it is said, "His soul was grieved for their misery," Judges x. 16. If we consider the life of our blessed Saviour when on earth, as it is recorded by his followers, we shall find, that one uniform desire for the eternal, and temporal good of mankind, discovered itself in all his actions.

If we observe men, both apostles and others, in many different ages, who have really come to the unity of the Spirit, and the fellowship of the saints, there still appears the like disposition; and in them the desire of the real happiness of mankind, has outbalanced the desire of ease, liberty, and, many times, of life itself.

If upon a true search, we find that our natures are so far renewed, that to exercise righteousness and loving-kindness (according to our ability) towards all men, without respect of persons, is easy to us, or is our delight; if our love be so orderly and regular, that he who doeth the will of our Father who is in heaven, appears in our view, to be our nearest relation, our brother, and sister, and mother; if this be our case, there is a good foundation to hope, that the blessing of God will sweeten our treasures during our stay in this life, and our memory be savoury, when we are entered into rest.

To conclude, It is a truth most certain, that a life guided by wisdom from above, agreeable with justice, equity, and mercy, is throughout consistent and amiable, and truly beneficial to society: the serenity and calmness of mind in it, affords an unparalleled comfort in this life, and the end of it is blessed.

And, no less true, that they, who in the midst of high favours, remain ungrateful, and under all the advantages that a Christian can desire, are selfish, earthly, and sensual, do miss the true fountain of happiness, and wander in a maze of dark anxiety, where all their treasures are insufficient to quiet their minds: hence, from an insatiable craving, they neglect doing good with what they have acquired, and too

often add oppression to vanity, that they may compass more.

“O that they were wise, that they understood this, that they would consider their latter end!”
Deut. xxxii. 29.

Considerations on Pure Wisdom and Human Policy.

PURE wisdom leads people into lowliness of mind, in which they learn resignation to the Divine will, and contentment in suffering for the Lord's cause, when they cannot keep a clear conscience without suffering.

In this pure wisdom the mind is attentive to the root and original spring of motions and desires; and as we know “the Lord to be our refuge,” and find no safety but in humbly walking before him, we feel a holy engagement, that every desire which leads therefrom may be brought to judgment.

While we proceed in this precious way, and find ardent longings for a full deliverance from every thing which defiles, all prospects of gain, that are not consistent with the wisdom from above, are considered as snares, and an inward concern is felt, that we may live under the cross, and faithfully attend to that Holy Spirit, which is sufficient to preserve out of them.

When I have considered that saying of Christ, Mat. vi. 19, “Lay not up for yourselves treasures upon earth,” his omnipotence hath often occurred to my mind.

While we believe that he is every where present with his people, and that perfect goodness, wisdom, and power, are united in him, how comfortable is the consideration !

Our wants may be great, but his power is greater. We may be oppressed and despised, but he is able to turn our patient sufferings into profit to ourselves, and to the advancement of his work on earth. His people who feel the power of his cross to crucify all that is selfish in them, who are engaged in outward concerns from a conviction that it is their duty, and resign themselves, and their treasures, to him,—these feel that it is dangerous to give way to that in us, which craves riches and greatness in this world.

As the heart truly contrite, earnestly desires to know Christ, and “the fellowship of his sufferings,” Phil. iii. 10, so far as the Lord for gracious ends may lead into them;—so, on the contrary, they who do not reverently wait for this Divine Teacher, and are not humbly concerned, according to their measure, “to fill up that which is behind of the afflictions of Christ,” Col. i. 24. in patiently suffering for the promoting of righteousness in the earth; but have an eye toward the power of men, and the outward advantage of wealth; these are often attentive to those employments which appear profitable, even though the gains arise from trade and business which proceed from the workings of that spirit, which is estranged from the self-denying life of an humble, contrite Christian.

While I write on this subject, I feel my mind tenderly affected towards those honestly disposed people, who have been brought up in employments attended with those difficulties.

To such I may say, in the feeling of our heavenly Father's love, and number myself with you, O that our eyes may be single to the Lord! may we reverently wait on him for strength, to lay aside all unnecessary expense of every kind, and learn contentment, in a plain simple life.

May we, in lowliness, submit to the leadings of his Spirit, and enter upon any outward employ which he graciously points out to us, and then whatever difficulties arise, in consequence of our faithfulness, I trust they will work for our good.

Small treasure to a resigned mind is sufficient. How happy is it to be content with a little, to live in humility, and feel that in us, which breathes out this language, Abba, Father!

If that, called the wisdom of this world, had no resemblance of true wisdom, the name of wisdom, I suppose, had not been given to it.

As wasting outward substance, to gratify vain desires, on one hand, so slothfulness and neglect, on the other, do often involve men and their families in trouble, and reduce them to want and distress; to shun both these opposite vices, is good in itself, and hath a resemblance of wisdom: but while people thus provident, have it principally in view to get riches, and power, and the friendship of this world, and do not humbly wait for the Spirit of truth to lead them in purity; these, through an anxious care to obtain the end desired, reach forth for gain in worldly wisdom, and, in regard to their inward state, fall into divers temptations and snares. And though such may think of applying wealth to good purposes, and

to use their power to prevent oppression, yet wealth and power are often applied otherwise: nor can we depart from the leadings of our holy Shepherd, without going into confusion.

Great wealth is frequently attended with power, which nothing but divine love can qualify the mind to use rightly; and as to the humility, and uprightness of our children after us, how great is the uncertainty! If, in acquiring wealth, we take hold of the wisdom which is from beneath, and depart from the leadings of truth, and example our children herein, we have great cause to apprehend, that wealth may be a snare to them: and prove an injury to others, over whom their wealth may give them power.

To be redeemed from that wisdom which is from beneath, and walk in the light of the Lord, is a precious situation: thus his people are brought to put their trust in him; and in this humble confidence in his wisdom, goodness, and power, the righteous find a refuge in adversities, superior to the greatest outward helps, and a comfort more certain than any worldly advantages can afford.

On the right use of the Lord's Outward Gifts.

As our understandings are opened by the pure light, we experience that, through an inward approaching to God, the mind is strengthened in obedience; and, [on the other hand,] that by gratifying those desires which are not of his begetting, those approaches to him are obstructed, and the deceivable spirit gains strength.

These truths, being as it were engraven upon our hearts, and our everlasting interest in Christ evidently concerned herein, we become fervently engaged, that nothing may be nourished which tends to feed pride or self-love in us. Thus, in pure obedience, we are not only instructed in our duty to God, but also in the affairs which necessarily relate to this life; and the Spirit of truth which guides into all truth, leavens the mind with a pious concern, that whatsoever we do in word or deed, may be done in his name. Col. iii. 17.

Hence, such buildings, furniture, food, and raiment, as best answer our necessities, and are the least likely to feed that selfish spirit which is our enemy, are the most acceptable to us.

In this state the mind is tender, and inwardly watchful, that the love of gain draw us not into any business, which may weaken our love to our heavenly Father, or bring unnecessary trouble to any of his creatures.

There is a harmony in the several parts of this Divine work in the hearts of people: He who leads them to cease from those gainful employments, carried on in that wisdom which is from beneath, delivers also from the desire after worldly greatness, and reconciles the mind to a life so plain, that a little doth suffice.

Here the real comforts of life are not lessened. Moderate exercise, in the way of true wisdom, is pleasant both to mind and body.

Food and raiment sufficient, though in the greatest simplicity, are accepted with content and gratitude.

The mutual love, subsisting between the faithful followers of Christ, is more pure than that friendship which is not seasoned with humility, how specious soever the appearance.

When people depart from pure wisdom in one case, it is often an introduction to depart from it in many more ; and thus a spirit which seeks for outward greatness, and leads into worldly wisdom to attain it, and support it, gets possession of the mind.

In beholding the customary departure from the true medium of labour, and that unnecessary toil which many go through, in supporting outward greatness, and procuring delicacies :

In beholding how the true calmness of life is changed into hurry, and that many, by eagerly pursuing outward treasure, are in great danger of withering as to the inward state of the mind :

In meditating on the works of this spirit, and on the desolations it makes amongst the professors of Christianity, I may thankfully acknowledge, that I often feel pure love beget longings in my heart, for the exaltation of the peaceable kingdom of Christ, and an engagement to labour according to the gift bestowed on me, for promoting an humble, plain, temperate way of living: a life in which no unnecessary cares, nor expenses, may encumber our minds, nor lessen our ability to do good ; in which no desires after riches, or greatness, may lead into hard dealing ; in which no connexions with worldly-minded men may abate our love to God, nor weaken a true zeal for righteousness : a life, wherein we may diligently labour for resignation to do, and suffer, whatever our heavenly Father may allot for us, in reconciling the world to himself.



On the example of Christ.

As my mind hath been brought into a brotherly feeling with the poor, as to the things

of this life, who are under trials in regard to getting a living in a way answerable to the purity of truth; a labour of heart hath attended me, that their way may not be made difficult through the love of money in those who are tried with plentiful estates, but that they with tenderness of heart may sympathize with them.

It was the saying of our blessed Redeemer, "Ye cannot serve God and Mammon." There is a deep feeling of the way of purity, a way in which the wisdom of the world hath no part, but which is opened by the Spirit of truth, and is called "the way of holiness;" a way in which the traveller is employed in watching unto prayer; and the outward gain we get in this journey is considered as a trust committed to us, by HIM who formed and supports the world, and is the rightful director of the use and application of the product of it.

Now except the mind be preserved chaste, there is no safety for us; but in an estrangement from true resignation, the spirit of the world casts up a way, in which gain is many times principally attended to, and in which there is a selfish application of outward treasures.

How agreeable to the true harmony of society, is that exhortation of the apostle; "Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." Phil. ii. 4.

A person in outward prosperity may have the power of obtaining riches, but the same mind being in him which is in Christ Jesus, he may feel a tenderness of heart towards those of low degree; and instead of setting himself above them, may look upon it as an unmerited favour, that his way through life

is more easy than the way of many others ; may improve every opportunity of leading forth out of those customs which have entangled the family ; employ his time in looking into the wants of the poor members, and hold forth such a perfect example of humiliation, that the pure witness may be reached in many minds ; and the way opened for an harmonious walking together.

He who was perfectly happy in himself, moved with infinite love, “took not on him the nature of angels,” but our imperfect nature, and therein wrestled with the temptations which attend us in this life ; and being the Son of HIM who is greater than earthly princes, yet became a companion to poor, sincere-hearted men ; and though he gave the clearest evidence that Divine power attended him, yet the most unfavourable constructions were framed by a self-righteous people ; those miracles represented as the effect of a diabolical power, and endeavours used to render him hateful, as having his mission from the prince of darkness ; nor did their envy cease till they took him like a criminal, and brought him to trial. Though some may affect to carry the appearance of being unmoved at the apprehension of distress, our dear Redeemer, who was perfectly sincere, having the same human nature which we have, and feeling, a little before he was apprehended, the weight of that work upon him, for which he came into the world, was “sorrowful even unto death.” Here the human nature struggled to be excused from a cup so bitter, but his prayers centred in resignation : “Not my will but thine be done.” In this conflict,

so great was his agony, that sweat like drops of blood fell from him to the ground.

Behold now, as foretold by the prophet, he is in a judicial manner "numbered with the transgressors." Behold him as some poor man of no reputation, standing before the high priest and elders, and before Herod and Pilate, where witnesses appear against him, and he mindful of the most gracious design of his coming, declineth to plead in his own defence, "but as a sheep that is dumb before the shearer," so under many accusations, reviling, and buffetings, remained silent. And though he signified to Peter that he had access to power sufficient to overthrow all their outward forces; yet retaining a resignation to suffer for the sins of mankind, he exerted not that power, but permitted them to go on in their malicious designs, and pronounce him to be worthy of death, even him who was perfect in goodness. Thus "in his humiliation his judgment was taken away," and he, like some vile criminal, "led as a sheep to the slaughter." Under these heavy trials, though poor unstable Pilate was convinced of his innocence, yet the people generally looked upon him as a deceiver, a blasphemer, and the approaching punishment as a just judgment upon him; they esteemed him smitten of God and afflicted. So great had been the surprise of his disciples, at his being taken by armed men, that they forsook him and fled; thus they hid their faces from him, he was despised, and by their conduct it appeared as though "they esteemed him not."

But contrary to that opinion, of his being smitten of God and afflicted, it was for our sakes that "he was put to grief;" "he was wound-

ed for our transgressions; he was bruised for our iniquities;" and under the weight of them manifesting the deepest compassion for the instruments of his misery, laboured as their advocate, and in the deeps of affliction, with an unconquerable patience, cried out, "Father forgive them, for they know not what they do!"

Now this mind being in us, which was in Christ Jesus, it removes from our hearts the desire of superiority, worldly honour or greatness; a deep attention is felt to the Divine counsellor, and an ardent engagement to promote, as far as we may be enabled, the happiness of mankind universally; this state, where every motion from a selfish spirit yieldeth to pure love, I may, with gratitude to the Father of mercies acknowledge, is often opened before me as a pearl to dig after; attended with a living concern, that amongst the many nations and families on the earth, those who believe in the Messiah, that "he was manifested to destroy the works of the Devil," and thus to take away the sins of the world, may experience the will of our heavenly Father to be done "on earth as it is in heaven." Strong are the desires I often feel, that this holy profession may remain unpolluted, and that the believers in Christ may so abide in the pure inward feeling of his Spirit, that the wisdom from above may shine forth in their living, as a light by which others may be instrumentally helped on their way, in the true harmonious walking.

FINIS.

THE
UNLAWFULNESS
OF
WAR

To the Disciples of Christ,

IN

Several Extracts from Authors of

THE SOCIETY OF FRIENDS,

COMMONLY CALLED QUAKERS.



London:

Printed by William and Samuel Graves, Sherborne-Lane;
for the TRACT ASSOCIATION of the
SOCIETY OF FRIENDS.

1822.

No. 22. 3rd Ed.

Advertisement.

It is well known that the religious Society of Friends consider War as forbidden under the Christian dispensation. This testimony to the peaceable spirit of the Gospel has appeared to the Editors of the present little Tract so important, that they have felt a desire to diffuse the sentiments of some Writers of that Society who have treated of this particular tenet. Aware that all may not be here advanced, that might be said, on so copious and highly interesting a subject, they trust, however, that sufficient will be found to induce the serious Reader to pause, and consider whether a practice so destructive of social order and comfort, so injurious to the moral and religious welfare of a country, so productive of misery to the inhabitants of the earth, is permitted to the faithful disciple of the Lord Jesus Christ.

The Editors are not unmindful that in the course of these Extracts there are passages to be found, which describe a high, if not the highest, state of Christian attainment; yet they firmly believe, that such as allow in their hearts the free and entire reign of the Spirit of Him who is indeed Love, may arrive at such an experience. They conceive that by endeavouring in this limited way to spread the knowledge of true Christian principles, they promote the best interests of their fellow-subjects; believing, to adopt the language of a printed document of the Society of Friends, that "we can serve our country in no way more availingly, nor more acceptably to Him who holds its prosperity at his disposal, than by contributing, all that in us lies, to increase the number of meek, humble, and self-denying Christians."*

* Epistle of the Yearly Meeting, 1804.

THE UNLAWFULNESS, &c.

BARCLAY.

*Apology for the true Christian
Divinity, &c. by ROBERT
Barclay. Prop. xv. §. 13.
—15. p. 556, &c. 8th. Edit.*

AFTER representing revenge and war as an evil not less opposite to the spirit and doctrine of Christ than is light to darkness, and lamenting that, through contempt of the law of Christ in this respect, the world is filled with violence, oppression, and all manner of lasciviousness and cruelty, unbecoming mankind as creatures endued with reason, and still more reproachful to men professing themselves the disciples of Him, who by excellency is called the Prince of Peace, this eminent author thus proceeds:—

“Hear then what this great Prophet saith, whom every soul is commanded to hear, under the pain of being cut off. (*Mat. v. from verse 38 to the end of the chapter.*) For thus he saith: ‘Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee; and from him that would

borrow of thee, turn not thou away. Ye have heard that it has been said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? Do not even the Publicans the same? And if ye salute your brethren only, what do you more than others? Do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.'

"These words, with respect to revenge, as the former in the case of swearing*, do forbid some things, which in time past were lawful to the Jews, considering their condition and dispensation; and command unto such as will be the disciples of Christ, a more perfect, eminent, and full signification of charity, as also patience and suffering, than was required of them in that time, state, and dispensation, by the law of Moses. This is not only the judgment of most, if not all, the ancient fathers so called, of the first three hundred years after Christ, but also of many others, and in general of all those who have rightly understood and propagated the law of Christ concerning swearing.

"And truly the words are so clear in them-

* Of which Barclay treats in the part of his Apology immediately preceding this.

selves, that, in my judgment, they need no illustration to explain their sense: for it is as easy to reconcile the greatest contradictions, as these laws of our Lord Jesus Christ with the wicked practices of wars; for they are plainly inconsistent. Whoever can reconcile this, Resist not evil, with Resist violence by force: again, Give also thy other cheek, with Strike again; also Love thine enemies, with Spoil them, make a prey of them, pursue them with fire and sword——whoever, I say, can find a means to reconcile these things, may be supposed also to have found a way to reconcile God with the devil, Christ with Antichrist, light with darkness, and good with evil. But if this be impossible, as indeed it is, so will also the other be impossible; and men do but deceive themselves and others, while they boldly adventure to establish such absurd and impossible things.

“Nevertheless because some, perhaps through inadvertency, and by the force of custom and tradition, do transgress this command of Christ, I shall briefly shew how much war doth contradict this precept, and how much they are inconsistent with one another; and consequently, that war is no ways lawful to such as will be the disciples of Christ. For,

Christ commands, That we should love our enemies: but war, on the contrary, teaches us to hate and destroy them.

James testifies, That wars and strifes come from the lusts, which war in the members of carnal men; but Christians, that is, those that are truly saints, have crucified the flesh, with its affections and lusts; therefore they

cannot indulge them by waging war.

The prophets Isaiah and Micah have expressly prophesied, That in the mountain of the house of the Lord, Christ shall judge the nations, and then they shall beat their swords into plough-shares, &c. And the ancient fathers of the first three hundred years after Christ did affirm these prophesies to be fulfilled in the Christians of their times, who were most averse from war; concerning which Justin Martyr, Tertullian, and others may be seen: which need not seem strange to any, since Philo Judæus abundantly testified of the Essenes*, that there was none found among them that would make instruments of war. But how much more did Jesus come, that he might keep his followers from fighting, and might bring them to patience and charity?

The prophet foretold, (*Isa. xi. 9. lxxv. 25.*) that there should none hurt nor kill in all the holy mountain of the Lord; but outward war is appointed for killing and destroying.

Christ reproved Peter for the use of the sword, saying, 'Put up again thy sword into his place: for all they that take the sword, shall perish with the sword.' Concerning which Tertullian speaks well, (*lib. de Idololat.*) 'How shall he fight in peace without a sword, which the Lord did take away? For although soldiers came to John, and received a certain rule of conduct, and though the centurion believed, yet by disarming Peter he disarmed every soldier afterwards,' And (*lib. de Coron. Mil.*) he asketh, 'Shall it be lawful to use the sword, the Lord

* The Essenes or *Esseni* were a Jewish Sect, the origin of which is supposed to have been prior to the time of the Maccabees.

saying, that he that useth the sword shall perish by the sword?

The apostle admonisheth Christians, That they defend not themselves, neither revenge, by rendering evil for evil; but give place unto wrath, because vengeance is the Lord's. Be not overcome of evil, but overcome evil with good. If thine enemy hunger, feed him; if he thirst, give him drink. But war throughout teacheth and enjoineth the quite contrary.

Christ calls his children to bear his cross, not to crucify or kill others; to patience, not to revenge; to truth and simplicity, not to fraudulent stratagems of war, or to play the sycophant, which John himself forbids; to flee the glory of this world, not to acquire it by warlike endeavours; therefore war is altogether contrary unto the law and Spirit of Christ.

“ But it is objected, that it is lawful to war, because Abraham did war before the giving of the law, and the Israelites after the giving of the law.

I answer as before, That Abraham offered sacrifices at that time, and circumcised the males; which nevertheless are not lawful for us under the gospel.

That neither defensive nor offensive war was lawful to the Israelites of their own will, or by their own counsel or conduct; but they were obliged at all times, if they would be successful, first to inquire of the oracle of God.

[Further,] Something is expressly forbidden by Christ, *Mat. v. 38*, &c. which was granted to the Jews, in their time, because of their hard-

ness; and on the contrary, *we* are commanded that singular patience and exercise of love which Moses commanded not to his disciples.

Secondly, "It is objected, That defence is of natural right, and that religion destroys not nature.

I answer, Be it so; but to obey God, and commend ourselves to him in faith and patience, is not to destroy nature, but to exalt and perfect it; to wit, to elevate it from the natural to the supernatural life, by Christ living therein, and comforting it, that it may do all things, and be rendered more than conqueror.

Thirdly "It is objected, that Cornelius, and that centurion of whom there is mention made, *Mat.* viii. 5. were soldiers, and there is no mention that they laid down their military employments.

I answer, Neither read we that they continued in them. But it is most probable that if they continued in the doctrine of Christ (and we read not any where of their falling from the faith) that they did not continue in them; especially if we consider, that [for] two or three ages afterwards, or at least a long while after that time, Christians altogether rejected war.

Fourthly, "It is objected, that the scriptures and old fathers, so called, did only prohibit private revenge, not the use of arms for the defence of our country, body, wives, children, and goods, when the magistrate commands it, seeing the magistrate ought to be obeyed; therefore although it be not lawful for private men to do it of themselves, never-

theless they are bound to do it by the command of the magistrate.

I answer, If the magistrate be truly a Christian, or desires to be so, he ought himself, in the first place, to obey the command of his master, saying, Love your enemies, &c. and then he could not command us to kill them; but if he be not a true Christian, then ought we to obey our Lord and King, Jesus Christ, whom he ought also to obey: for in the kingdom of Christ all ought to submit to his laws, from the highest to the lowest, that is, from the king to the beggar, and from Cæsar to the clown. But alas! where shall we find such an obedience?

“But lastly, as to what relates to this thing, since nothing seems more contrary to man’s nature, and seeing of all things the defence of one’s self seems most tolerable; as it is most hard to men, so it is the most perfect part of the Christian religion, as that wherein the denial of self and entire confidence in God doth most appear; and therefore Christ and his apostles left us hereof a most perfect example. As to what relates to the present magistrates of the Christian world, albeit we deny them not altogether the name of Christians, because of the public profession they make of Christ’s name, yet we may boldly affirm, that they are far from the perfection of the Christian religion; because in the state in which they are, (as in many places before I have largely observed,) they have not come to the pure dispensation of the gospel. And therefore, while they are in that condition, we shall not say, that war,

undertaken upon a just * occasion, is altogether unlawful to them. For even as circumcision and the other ceremonies were for a season permitted to the Jews, not because they were either necessary of themselves, or lawful at that time, after the resurrection of Christ, but because that Spirit was not yet raised up in them, whereby they could be delivered from such rudiments; so the present confessors of the Christian name, who are yet in the mixture, and not in the patient suffering spirit, are not yet fitted for this form of Christianity, and therefore cannot be undefending themselves until they attain that perfection. But for such whom Christ has brought hither, it is not lawful to defend themselves by arms, but they ought over all to trust to the Lord."

* The context renders the meaning clear:—*An occasion relatively just, one which would be just on the supposition of the lawfulness of War.* The Author, it may be remarked, appears to have looked forward to a *gradual* prevalence of the doctrine he was defending; progressive in proportion as the love of God, the love of our neighbour, and that faith which overcomes the world should more and more influence mankind. How encouraging the progress that is observable in the present day! when not a few among different religious denominations are coming forward, as advocates of the glorious cause of Peace, on the sure basis of Christian principle.

TUKE.

*Principles of Religion, as professed
by the Society of Christians,
usually called Quakers, by
HENRY TUKE, ch. viii. p. 143.
—149. 6th. Edit.*

“HAVING said what appears to be sufficient on the subject of oaths; we come next to consider the arguments used in defence of war. Of these the principal one is, that it is unavoidable and necessary. In reply to this we say, that so long as mankind are disposed to live under the influence of their passions, and to sacrifice their dearest interests to their avarice, or their ambition, this plea will not be wanting. But let us consider what proofs have been given that war is really unavoidable. Has any nation fairly made the experiment, and failed? Where is the country that has regulated its conduct by that justice, that liberality, that love, that humility, and that meekness which Christianity requires, and yet has found war unavoidable? Can we contemplate the characters of the individuals, who have been the rulers of nations, and say, that such have been the dispositions which regulated their public and private conduct; and that still they have not been able to preserve their country from war and bloodshed! Till all this can be clearly proved, the argument from necessity is of no weight.

“If, then, it cannot be shewn that men, living and acting in a truly Christian spirit, have found war to be necessary and unavoidable, the argument assumed must be considered as destitute of foundation. But that I may not be thought to reason chimerically, I shall shew that a people have existed, who, acting upon these Chris-

tian principles, preserved their country from war and bloodshed, even while their neighbours were frequently involved in them. Pennsylvania, it is generally known, was originally the property of one called a Quaker, who filled most of the offices of the government with persons of his own persuasion. Had not the conduct of this people towards their neighbours, both Indians and Europeans, been recorded by men totally unconnected with the Society, my relation might appear partial and interested; but history, impartial history, has transmitted the conduct of this people to posterity in such a manner, as renders it unnecessary for me to say more, than that, so long as they retained their ascendancy in the state, which was about sixty or seventy years, neither internal nor external war was permitted to disturb their peaceful habitations. We do not say that occasions of difference never occurred: but other means of settling their differences, than those generally resorted to, were pursued, and, if not found successful, submission was wisely preferred to the precarious and violent decision of the sword.

“Great pains are taken to make a distinction between offensive and defensive war: and whilst the former is generally reprobated, the latter meets with many advocates. It must, I supposed, be admitted, that in almost every war, both parties profess to act on the principle of defence; and where is the criterion which accurately determines the difference? But supposing an extreme case, and that without any provocation, one man, or one nation, is attacked by another, is there no dependence to be placed on a superintending Providence? and have religion and virtue no resources, but in the arm of flesh? Were our minds brought into a true Christian state, the protection of Divine Provi-

dence would be humbly and safely relied upon; so far, at least, as to prevent us from seeking redress by means destructive of the lives of our fellow-creatures.

“Such is the natural state of mankind, that ‘offences must needs come;’ but it ought to be remembered ‘that woe is to him, by whom the offence cometh.’ Were those dispositions recommended by our blessed Lord, cherished by that which considers itself the offended party, it would soon appear, that war is not so necessary and unavoidable, as is by many imagined.

“If sound policy were adopted, it would unite with true Christianity in eradicating this distressing evil. Can any thing in this world compensate for the desolation and misery, which war occasions in the earth? To the loss of life and property, with almost all worldly comforts, let us add the still more important loss, which religion and virtue sustain from a state of war, and from the military life in general. Will it not then be difficult to conceive how men, who really have what they think the good of their country at heart, and who also consider themselves entitled to the denomination of Christians, can promote a practice, which is productive of so many, both natural and moral evils? In contemplating this distressing subject, we find it necessary to have recourse to that Christian charity, which it is our duty to extend to those who differ from us in principle and practice. I wish, however, for myself and my fellow-professors, that we may faithfully maintain our principles on this subject; being at the same time careful to support the doctrine of peace, in the spirit of peace: then we may be made instrumental in promoting the increase of the government of

the Son of God, whose introduction into this world was announced by an angel, accompanied with a multitude of the heavenly host; praising God and saying, Glory to God in the highest, and on earth Peace, Good-will towards men." *Luke* ii. 13, 14.

"There are a few arguments brought forward in favour of war, from some passages in the New Testament, which it will be proper to consider. Of these, the principal one is, the expression of our Lord to his disciples: 'He that hath no sword, let him sell his garment and buy one.'" *Luke* xxii. 36. This passage is generally considered to be of doubtful signification; and some, who do not agree with us in our sentiments on war, consider this expression of our Lord as allegorical*. When the disciples replied, 'Here are two swords,' he gave this short answer, 'It is enough.' *verse* 38. This seems to imply that they did not understand his meaning; for if he had intended the external sword, how could two be sufficient for the number of the disciples, and at a time when they were about to be attacked by a multitude, that came out, as against a thief, with swords and staves? But what seems clearly to shew, that our Saviour did not intend to recommend the use of the sword in a literal sense, is the circumstance which occurred very soon after he had used the expression under consideration: for we find, that when Peter on the very same day, made use of a sword in defence of his master, he was re-proved by him in this manner: 'Put up again thy sword into his place; for all they that take the sword, shall perish with the sword.' *Mat.* xxvi. 52. It may also be added, that it was on the same, or the succeeding day, that our Lord

* "See Dr. Edwards on the Style, &c. of the Scripture, page 126."

said to Pilate, ' My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews.' *John* xviii. 36. Now, when these important and concurring circumstances are considered, can it be supposed, that our Lord intended to recommend to his disciples the use of the sword, either in defence of him or themselves, or on any other occasion ?

Another circumstance brought forward as an argument in favour of war, is the conversion of Cornelius, a centurion in the Roman army, and no account given of his having relinquished a military life*. As we have not any further account of this pious centurion, than that of his conversion, and the circumstances attending it, no argument of any weight can be drawn from this relation. Some ancient writers inform us, that the primitive Christians did not fight ; and we may therefore reasonably suppose, that if the centurion continued firm in his attachment to the Christian religion, he abandoned his military life. At any rate, the silence of the sacred historian cannot, with propriety, be brought forward as an argument in support of war ; or as shewing it to be consistent with the Christian dispensation.

"It is further argued, that the expression of the apostle Paul, who says respecting the magistrate: ' He beareth not the sword in vain,' *Rom.* xiii. 4. is an implied acknowledgment of the propriety of using the sword in a military manner. This argument, I conceive, arises from a misapplication of the passage. The sword here alluded to, we have reason

* " Acts x. The remarks on this case apply to that of the centurion mentioned, *Mat.* viii. 5."

to suppose, was only an emblem of civil power. We are informed, that one of the chief magistrates in Rome, and it is to the Romans the Apostle uses this expression, had a sword hung up in his court, as an emblem of his power*; and we know that in this country, especially in corporate towns, the chief magistrates have a sword borne before them on particular occasions, as an emblem of office. But if the sword was even used in the punishment of offenders, it would be no fair argument in favour of using it for the purposes of war, and those devastations attendant on this lamentable evil.

“These, and such as these, are the arguments advanced by many in support of an evil, which, in its consequences, shocks humanity, destroys morality, weakens the influence of religion, and entails on mankind miseries incalculable and indescribable. Was the ingenuity of man as much exercised to put an end to this calamity, as his ambition is to support it, we should soon find the benefits resulting from this disposition. But it is religion, it is the Christian religion, which alone provides an adequate remedy for this malignant disorder; and when mankind are willing to receive, in the purity, the love, the meekness, and the humility, which its Divine Author inculcated, this, with other similar predictions respecting him, will be fulfilled: ‘He shall judge among the nations, and work conviction† among many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation; neither shall they learn war any more.’” *Isaiah ii. 4.*

* “Goodwin’s Roman Antiquities, p. 1642”

† “See Lowth’s Translation of *Isaiah*.”

MARTIN.

A Defence of some principles held by the People called Quakers, by J. M. (JOSIAH MARTIN), appended to Pearson's Great Case of Tithes. London, 1733. p. 138, &c.

AFTER quoting Tertullian, Origen, and others, this writer adduces the remarkable narrative of the martyrdom of a young man named Maximilian, "to prove," as he affirms, "that it was held unlawful for a Christian to bear arms and to fight, not only in the days of Tertullian and Origen, but later down, even to the Emperor Diocletian's time," it being under his reign that Maximilian suffered. The narrative with some notes by the Author, and an observation of his subjoined, is as follows :—

“Maximilian being brought before the tribunal, *Dion the Proconsul said, What is thy name? Maximilian answered, why wouldest thou know my name, I must not fight, for I am a Christian. Dion the Proconsul said, let him be

* “Dion proconsul dixit; Quis vocaris? Maximilianus respondit: Quid autem vis scire nomen meum? Mihi non licet militare, quia Christianus sum,’ &c. This narrative is entitled *Passio S. Maximiliani*, and is printed at the end of a small book of Lactantius, *De Mortibus Persecutorum*, Oxonii, Anno Dom. 1680. And also in Rumart's *Acta Primorum Martyrum*, at Paris, in quarto, Anno 1689. In Rumart's book the Reader will find instances of others who suffered martyrdom for refusing to bear arms, particularly one Marcellus, a Centurion, who went and laid down his arms before the ensigns of the legion, and declared before all the soldiers, that he was a Christian; for which he was put to death. ‘Rejecto cingulo militari coram signis legionis, Christianum se esse testatus est eorum omni populo.’”

enrolled. And when he was enrolled, it was recited out of the register, that he was five feet ten inches high. Dion bid the officer mark him ; and when Maximilian refused, saying, I cannot fight, Dion said, Bear arms, or thou shalt die. Maximilian answered, I cannot fight if I die ; I fight not for this world, but for my God.

Dion the proconsul said, who has persuaded thee ? Maximilian answered, My own mind, and he who called me. Dion spoke to his Father, and bid him persuade his Son. His Father replied, He knows his own mind, and what is best for him to do. Dion then said to Maximilian, Take thy arms and receive the mark*. He answered, I can receive no such mark, I have already the mark of Christ. Dion the proconsul said, I shall send thee quickly to thy Christ. He answered, I would have thee, for that will be my praise.

Dion bid the officer mark him, but he still refusing, said, I cannot receive the mark of this world ; and if thou shouldest mark me, I shall break it, for it will avail nothing, I am a Christian, and it is not lawful for me to wear such a mark about my neck, when I have received the saving mark of my Lord Jesus Christ, the Son of the Living God, whom thou art ignorant of ; who died to give us life, and whom God gave for our sins : Him all we Christians obey ; Him we follow as the restorer of our life, and the author of our salvation. Dion said, Take thy arms and receive the mark, or thou wilt perish miserably. Maximilian answered, I shall not perish, my name is already enrolled with my Lord, I cannot fight. Dion

* " It is said the mark was made in the hand, and they wore a leaden ring about the neck."

said, Consider thy youth, and bear arms, for it is what becomes a young man, Maximilian replied, My arms are with my Lord, I cannot fight for this world, I am now a Christian. Dion the proconsul said, Among the Life-Guards of our masters Diocletian and Maximianus, and Constantius and Maximinus, there are Christian soldiers, and they fight. * Maximilian replied, They know what is expedient for them, but I am a Christian, and cannot do evil. Dion said, Take thy arms, despise not the business of a soldier, lest thou perish miserably. Maximilian replied, I shall not perish, and if I leave this world, my soul will live with Christ my Lord.

Dion then said, Strike his name out; and when it was done Dion said, Because with a rebellious mind thou hast refused to bear arms, thou shalt be punished according to thy deserts, for an example to others. And then he read his sentence: Maximilian, because thou hast with a rebellious mind refused to bear arms, thou shalt die by the sword. Maximilian replied, Thanks be to God!

He was twenty years three months and seventeen days old. And when he was led to the place of execution, he spake thus: My dear brethren,

• “The modest and Christian-like answer which Maximilian gave Dion when he told him there were Christian soldiers in the life-guard of his masters, is worthy of our greatest notice. ‘Ipsi sciunt,’ says he, ‘quod eis expediat: ego tamen Christianus sum et non possum male facere.’ They know what is expedient for them; but I am a Christian and cannot do evil. This is truly the very language of a disciple of Christ; but what sort of Christians those were that Dion spoke of, that could fight, we can only guess at: they might indeed bear the name of Christians, as multitudes do now-a-days, but certainly they were not so well convinced, or at least not such strict followers of Christ’s doctrine, as this Maximilian and some others whose names are upon record, who chose rather to die than to bear arms and fight for this world; which they could not do, without transgressing the precept and command of Christ.—Mat. v. 44.”

endeavour with all your might, that it may be your lot to see the Lord, and that he may give you such a crown. And then with a pleasant countenance he said to his Father, Give the executioner the soldier's coat thou hadst got for me, and when I shall receive thee in the company of the blessed martyrs, we may also rejoice together with the Lord; and thus he suffered.

His mother Pompeiana obtained his body of the judge, and carried it to Carthage, and buried it near the place where the body of Cyprian the martyr lay; and thirteen days after, the mother died, and was buried in the same place. Victor his father returned to his habitation rejoicing, and praising God, that he had sent before such a gift unto the Lord, himself expecting to follow after.””

“ The Reader has now a testimony against bearing arms and fighting, remarkable both for its antiquity, and the tokens it bears of the courage and fortitude so conspicuous in the primitive Christians; we shall therefore leave him to decide which were the true servants and disciples of Christ, who said to Pilate, My kingdom is not of this world, if my kingdom were of this world, then would my servants fight — whether such Christians as this Maximilian was, or such as Dion said, were of Dioeletian's guard and did fight.”

For further information respecting the doctrine and practice of the primitive Christians in relation to war, the Reader may be referred to *Clarkson's Portraiture of Quakerism*, vol. iii. p. 41—75, 2nd edition.

An Author under the signature of

ECCLETUS.

*Notes on a letter to the Archbishops
and Bishops of the Church of
England, &c. London, 1806. pp.
24—26. 30.*

“WAR is surely proscribed by many precepts, and by the whole example of Christ. Three words of his convey its death warrant—LOVE YOUR ENEMIES, *Matt. v. 44, Luke vi. 27, 35*, and the execution of this waits, in each of us, only our full surrender to the gospel. That is the perfection of Christian love, which leaves no room for fear; and enables a man to dismiss that sense of insecurity which is the true motive for holding out threats to another. Aspiring to no less an end, we are willing to set out at once in our practice from the precept and the example, leaving the consequences to follow; not without looking for ability, both to obey and to suffer, to the grace of God strengthening us, who otherwise could do nothing. We dare to oppose this conduct and this way of reasoning to that discriminating doctrine which would justify the Christian in disobeying any of his Lord's precepts, because of the possible consequences of his obedience. This would have provided very well for the ease of the primitive advocates for Christianity, in this and other testimonies against the religion of the lords of the world, who impugned them with no gentler arguments than fire and sword. They might have shunned the reply, and have pleaded that at that juncture it was not convenient. But in the mean time what would have become of the cause?

“ The present state of the world undoubtedly affords an awful prospect: yet the Christian, confirmed in the true faith, is enabled to face it. Let us anticipate for him the worst that can happen to himself. He is plundered and oppressed. But his goods and his person were his servants; and their master, if he retain his integrity, may yet look on free. Yet more—he suffers ignominy, pain, and death. But he can suffer neither without the permission of his Almighty Protector, who has numbered the hairs of his head, who loves him beyond measure, and therefore consults his best interests in the event. He is banished however—from whence? From a scene of probation and suffering—and whither? To a kingdom of peace and glory, where far from being enslaved, he reigns rejoicing! Such is the personal view of this subject to the magnanimous, that is to say, the faithful follower of Christ in every age. A nation so constituted, could no more fight, than it could be enslaved. In the very improbable event of its being threatened by another with immediate violence, such a nation would appeal, not only formally but really to Providence. Is not Providence, the faithful Christian would say, one in being with Omnipotence, and does Omnipotence want the feeble aid of forbidden violence on my part, to redress my wrong or establish my right? Having used every possible means for reasonable accommodation, I shall now wait his decision. That decision will be right and just, and more I cannot ask!

“ That the principle of peace will spread in the world at large we can no more doubt, than that the gospel will be preached in all nations: and when the time arrives for this, we have grounds in the history of the primitive church

for the opinion, that seas, rivers, and mountains will not be barriers to its progress, or circumscribe and determine the sphere of its tranquillizing influence. The tumultuous course of violence is easily marked by the world. When its sudden and impetuous movements have been accomplished, it ceases by the collision of its opposed parts. The world then proclaims peace, while the latent cause of war subsists as before. It is not so with the peace of the gospel. Those changes, in the moral and intellectual state of mankind, which prepare the way for this, have proceeded for ages, like the growth of solid timber, slowly, silently, irresistibly; and a future age will undoubtedly witness their consummation."

SUCH are some at least of the arguments by which the members of the Society of Friends justify their refusal to bear arms, or fight in any case; and by which also they are willing to promote among their fellow-professors of the peaceable religion of JESUS, the coming of that day so clearly foretold by the prophets, when "nation shall not lift up sword against nation, neither shall they learn war any more."

FINIS.

MEMOIR

OF

THOMAS CHALKLEY;

CHIEFLY

Extracted from a Journal

OF HIS

Life, Travels, and Christian Experiences,

First published in America.



London:

Printed by William and Samuel Graves, Sherborne-Lane,
for the TRACT ASSOCIATION of the
SOCIETY OF FRIENDS.

1823.

No. 23. 3rd Ed.

MEMOIR, &c.

THE Christian experiences of the faithful serving to direct and animate those who are willing to follow them in the path of virtue and true religion, and their example shining with the greater brightness, when they have, with the flesh, put off human infirmity, it becomes the duty of survivors to preserve, and render useful to posterity the memorials of their lives and actions which they may leave behind them. Such appear to have been the motives of the Friends of Philadelphia, who published, in the year 1749, a Testimony to the religious worth of THOMAS CHALKLEY.

“He was (say they) a member of our Monthly Meeting above forty years; so that some of us had opportunities of being intimately acquainted with him, and of knowing his fidelity and diligence in promoting the cause of Truth, and the edification of the Church of Christ; this having been the principal engagement and concern of his mind, and which he preferred to any other consideration, as will appear to those who with an honest and unprejudiced intention, peruse his Journal of his Life and Travels.”

The circumstances attending the formation of the character of this friend, under the discipline of the cross of Christ, happily extended to him in his early years, will be best given (as far as the required brevity of a Tract will permit) in his own expressions.

“I was born on the third day of the third month 1675, in Southwark, and descended of honest and religious parents, who were very careful of me, and brought me up in the fear of the Lord; and oftentimes counselled me to sobriety, and reproved me for wantonness; and that light spirit, which is incident to youth, they were careful to nip in the bud: so that I have cause to bless God, through Christ, on the behalf of my tender parents.

And I may not forget the dealings of God with me in my very tender years. When between eight and ten years of age, my father and mother sent me near two miles to school, to Richard Scoryer, in the suburbs of London. I went mostly by myself to the school; and many and various were the exercises I went through, by beatings and stonings along the streets, being distinguished to the people (by the badge of plainness which my parents put upon me) of what profession I was: divers telling me, it was no more sin to kill me, than it was to kill a dog.

About this time the Lord began to work strongly on my mind by his grace, insomuch that I could not forbear reprovng those lads who would take the name of the Lord God in their mouths in vain; reminding them of the third commandment, “Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain;” and of Christ’s saying, “Every idle word that men shall speak, they shall give an account thereof in the day of judgment;” for which I was mocked and derided by some, and others would sometimes refrain from such bad words when I reprovved them.

One time I remember I was amongst some

men, one of whom I had reproved, and he told the rest of it, and turned to me, and said, that I was no Christian, and asked me, when I said the Lord's prayer? I asked him, if he said it; he said yes. I then asked him how he could call God Father, and be so wicked as to swear and take God's name in vain, which I had heard him often do; and I told him what Christ said to the Jews, "You are of your father the devil, because his works ye do;" and that those that did the devil's work, could not truly call God Father, according to Christ's doctrine. So being convicted in their consciences that what I said was true, they were all silent, and wondered that I being so young, should speak in such a manner; in which I remember I had great peace and good satisfaction: and from thenceforth these men let me alone.

Notwithstanding I hated to hear wicked words, I loved play exceedingly, being persuaded that there was no harm in that, if we used no bad words. One time I was at play at a neighbour's house with the children, and in the midst of my sport I was reached to with strong convictions, insomuch that I could not forbear weeping. The children's mother observing that I wept, said, 'Why do you weep, Tommy?' I told her I could not tell, except it was because I was a naughty boy. 'Oh!' said she, 'do not believe him, for that is the devil tells you so, for you are the best boy in all our street.' But I knew I was told the truth by conviction, and that she was mistaken, for I plainly understood by clear conviction, and by the holy scriptures (which I had been trained up in the reading of) that I was too vain and wanton; for I loved musick, dancing, and playing at cards, and too

much delighted therein betimes, and was followed with the judgments of God therefore in the secret of my soul.

What I did in those sports and games, I always took care to do out of the sight, and without the knowledge of my tender parents; for I was afraid of their reproofs and correction, the which I was sure to have, if they had any intelligence of it.

I remember that, unknown to my parents, I had bought a pack of cards, with intent to make use of them when I went (at the time called Christmas) to see my relations in the country, where there was liberty in the family so to do, and five miles on my way went to a meeting, at Wanstead; at which a minister of Christ declared against the evil of gaming, and particularly of cards; and that the time which people pretend to keep holy, for Christ's sake, many of them spend mostly in wickedness, sports, and games; even some pretending to be religious: and, generally speaking, more sin and evil is committed in this time, than in the like space of time in all the year besides; so that the devil is served instead of honouring Christ. From this meeting at Wanstead, I went to the house of my relations, and the time drawing near that we were to go to our games, my uncle called to the [company present] to come and take a game at cards at which motion I had strong convictions upon me not to do it, as being evil; and I secretly cried to the Lord to keep me faithful to him and lifting up my eyes, I saw a bible lie in the window, at the sight of which I was glad. I took it, and sat down, and read to myself, greatly rejoicing that I was preserved out of the snare. Then my uncle called again, and said, 'Come, doctor, you and I, and my wife and daughter, will have a

game at cards, for I see my cousin is better disposed.' Then he looked upon me, and said, he was better disposed also. So their sport for that time was spoiled, and mine in that practice for ever; for I never (as I remember) played with them more, but as soon as I came home, offered my new and untouched pack of cards to the fire.

I very well remember the work of God upon my soul, when I was about ten years of age, and particularly at a certain time when I had been rebelling against God and my parents, in vanity and lightness: and as I had offended both, so I was corrected by both: for I had not only the anger of my parents, but the Lord frowned upon me, inso-much that I trembled exceedingly, and was as though I heard a vocal voice say to me, 'What will become of thee this night, if I should take thy life from thee?' at which I was amazed, and in great fear. Then I covenanted with God, that if he would be pleased to spare my life (for I thought God would have taken my life from me that very moment) I would be more sober, and mind his fear more than I had done before.

Nevertheless I broke covenant with God my Maker, my adversary tempting me so to do, telling me I was but a child, and that it was natural for children to be brisk and to play, and that God would wink at my childhood and youth, and it was time enough for me when a man, to become religious. But still God followed me with his chastising rod, and often put me in mind of my covenant that I made with him in my distress; and that he had granted my request which I then made to him; and unless I would take up a cross to my own corrupt will and inclinations, he should take me out of the world. Then, oh then! I cried, 'Lord help, or I die! save me, or

I perish for ever ! I cannot keep thy covenant, nor do thy will, without thy help and assistance !' and indeed if the Lord had not helped, I had been undone for ever.

And I then began to delight in reading and sobriety, which before was irksome to me : and when I read the Holy Scriptures, I desired that God would open them to my understanding, which he did to my edification many times. I also begged earnestly of the Lord, that he would be pleased to be with me, and make me like to those his children and servants, of whom I read in the holy Scriptures, who faithfully served him all their days. And when I read of the crucifixion of our blessed Lord and Saviour Jesus Christ, it would break my soul into tenderness. I thought it was enough to awaken and humble any soul that was well-meaning, and had any sense of the power, love, and grace of Christ. 'Thus I went on several years, feeling that peace which passes natural understanding, which many times accompanied my poor and needy soul.'

About the twentieth year of his age, his religious principle was put to the test by his being impressed for the sea-service. After a night passed in the hold of a tender, among other victims of this practice, whose conversation was of a nature tending greatly to distress him, he was brought up, and asked if he were willing to serve his majesty. " I answered, (he relates) that I was willing to serve him in my business, and according to my conscience ; but as for war or fighting, Christ had forbid it in his excellent sermon on the mount, and for that reason I could not bear arms, nor be instrumental to destroy or kill men. The lieutenant looked on

me, and on the people, and said, ‘Gentlemen, what shall we do with this fellow? he swears he will not fight.’ The commander of the vessel made answer, ‘No, no, he will neither swear nor fight.’ Upon which they turned me on shore. I was thankful that I was delivered out of their hands; and my tender parents were glad to see me again.”

Having attained to a good degree of stability and experience in religion, he found his mind engaged, in the love of God, to desire the spiritual welfare of others, and to become the instrument of promoting it. “In this concern (he observes) I felt the gospel power of our Lord Jesus Christ to work upon my soul, and the word of God was as a seed in my heart, growing and opening in me, speaking to me, and making my understanding fruitful in the things of his kingdom; and in that ability which was given me of God, through his grace and Holy Spirit, I exhorted people to repentance and amendment of life; and I always humbly desired the help and divine influence of God’s eternal word therein. Oh! I did fervently pray, that I might minister the gospel in the power of Jesus; for I clearly discerned in the light of the Son of God, that all ministering out of Christ’s power, was neither edifying nor efficacious unto souls: therefore I did earnestly beseech God for the continuance of the gift of his Spirit, that I might be enabled to preach the gospel in the power of Christ Jesus. The concern that was upon me on this account at that time, is hard to be expressed in words.”

He was well received, in this new and important character, by his friends, and we must henceforth consider him as alternately engaged in dispensing to his brethren and to strangers the

free Gospel of Christ, and in ministering, according to the practice of the Apostle Paul, with his own hands to his own necessities, and to those that were with him. His first labours in each sense, were performed in his native country, but during the year 1698, he was occupied in a religious visit to the meetings of the Friends in America: in returning from which service he witnessed the following remarkable and awful occurrence.

“ After we had been almost seven weeks at sea, we thought that we were near the land, but we sounded several days and found no bottom. About this time our doctor dreamed a dream, which was to this effect, himself relating it to me: ‘ He went on shore at a great and spacious town, the buildings whereof were high, and the streets broad; and as he went up the street he saw a large sign, on which was written in great golden letters SHAME. At the door of the house (to which the sign belonged) stood a woman with a can in her hand, who said unto him, ‘ Doctor, will you drink?’ he replied, ‘ With all my heart, I have not drunk any thing but water a great while;’ and he drank a hearty draught, which he said, made him merry; so he went up the street reeling to and fro, when a grim fellow coming behind him, clapped him on the shoulder, and told him, that he arrested him in the name of the governor of the place. He asked him for what; he answered for stealing the woman’s can; the can he had indeed, and so he was had before the governor, which was a mighty black dog, the biggest and grimmest that ever he saw in his life; and witness was brought in against him by an old companion of his, and he was found guilty, and his sentence was to go to prison, and there to lie for ever.’

He told me this dream with such an emphasis, that it affected me with serious sadness, and caused my heart to move within me (for to me the dream seemed true, and the interpretation sure.) I then told him he was an ingenious man, and might clearly see the interpretation of that dream, which exactly answered to his state and condition, which I thus interpreted to him : ‘This great and spacious place, wherein the buildings were high and the streets broad, is thy great and high profession : the sign, on which was wrote shame, and the woman at the door, with the can in her hand, truly represent that great crying, and shameful sin of drunkenness, which thou knowest to be thy great weakness ; the grim fellow who arrested thee, is Death, who will assuredly arrest all mortals : the governor which thou sawest, representing a great black dog, is certainly the devil, who after his servants have served him to the full, will torment them eternally in hell.’ So he got up, as it were haste, and said, ‘God forbid ! it is nothing but a dream.’ But I told him it was a very significant one, and a warning to him from the Almighty, who sometimes speaks to men in dreams.

Some days after the doctor’s dream, we met with a Dutch vessel in Lime-bay, a little above the Start, hailed her, and she us. They said they came from Lisbon, and were bound for Holland. She was loaded with wine, brandy, fruit and such commodities ; and we having little but water to drink (by reason our passage was longer than we expected) therefore we sent our boat on board, in order to buy us a little wine to drink with our water. Our doctor, and a merchant that was a passenger, and one sailor, went on board,

where they staid so long until some of them were overcome with wine, although they were desired to beware thereof; so that when they came back, a rope being handed to them, they were not capable of using it dexterously, insomuch that they overset the boat, and she turned bottom upwards, having the doctor under her. The merchant caught hold of a rope called the main sheet, whereby his life was saved. The sailor not getting so much drink as the other two, got nimbly on the bottom of the boat, and floated on the water till such time as our other boat was hoisted out, which was done with great speed, and we took him in; but the doctor was drowned before the boat came. The seaman that sat on the boat saw him sink, but could not help him. This was the greatest exercise that we met with in all our voyage; and much the more so, as the doctor was of an evil life and conversation, and much given to excess of drinking. When he got on board the aforesaid ship, the master sent for a can of wine, and said, 'Doctor, will you drink?' he replied, 'Yes, with all my heart, for I have drunk no wine a great while.' Upon which he drank a hearty draught, that made him merry, (as he said in his dream,) and notwithstanding the admonition which was so clearly manifested to him but three days before, and the many promises he had made to Almighty God, some of which I was a witness of, when strong convictions were upon him, yet now he was unhappily overcome, and in drink when he was drowned. This is, I think, a lively representation of the tender mercy, and just judgment of the Almighty to poor mortals; and I thought it was worthy to be recorded to posterity, as a warning to all great lovers of wine and strong liquors. This exercise was so great

to me, that I could not for several days get over it; and one day while I was musing in my mind on these things, it was opened to me, that God and his servants were clear, and his blood was on his own head; for he had been faithfully warned of his evil ways."

In his twenty-fourth year Thomas Chalkley entered into the married state, and soon afterwards emigrated with his family to the rapidly increasing colony of Pennsylvania. A remarkable preservation at the commencement of the voyage is thus related, "When the ship was at Gravesend, and ready to sail, several of our dear relations and friends accompanied us to the ship, on board of which we had a good meeting, and took our solemn leave of one another, as never expecting to see each other any more in this world. It was a solemn time indeed! we prayed for one another and so parted, our ships sailing that evening, and we got to Margate-Road, where we anchored, and the wind sprung up very fresh, and blew tempestuously, so that we broke our cable, and lost our best bower anchor, and drove violently towards the Goodwin Sands. We let go our sheet anchor, and three more, which were all we had, but they did not stop her. The people were in great consternation, expecting nothing but death: but for my part, being exceedingly sea-sick, and having been in many storms, I was not so much surprised with this. One of the passengers came weeping, and said, our case was very bad. The doctor also came in the same manner, and cried, 'Oh! Mr. Chalkley, we are all dead men!' then I thought with myself, I would go out on deck, and see what the matter was; and when on deck, I went to the pilot, who had the lead in his hand, and he

sounded, and cried out, ‘ Lord have mercy upon us ! she is gone, she is gone, she is gone ! ’ by which I perceived that we were very near the Goodwin Sands, on which many ships have been lost with all their crews. In this sense of danger I sent for the passengers into the cabin, and told them that I thought it would be well for us to sit still together, and look unto, and wait upon God, to see what he would please to do for us ; that, if death came, we might meet him in as good a frame of mind as we could, and that we might not be surprised beyond measure : and as we were thus composed in our minds, a concern came upon my dear wife, and she prayed to God the Father, in the living power and sense of his Son, and he heard from his holy habitation, and answered the prayer ; for immediately after the wind abated, and our anchors held us. This was a great deliverance, which is not to be forgotten. When we saw the longed-for morning, we were very near the sands, and the sea ran prodigiously high, and broke upon them mightily, so that we were forced to leave our cables and anchors, and make the best of our way to Deal, as well as we could. One of the owners being on shore, and seeing us in distress, sent off a cable and anchor to us ; and we anchored before Deal with our new cable and anchor, and sent a boat for our other anchors and cables when it was calm, which brought them to us. And after we had supplied ourselves with what we wanted, we put to sea again, and had fair winds till we got as far as the Western Islands.”

Having here encountered another storm, which greatly delayed their course, they at length entered the mouth of Patuxent river and landed in Maryland : the emigrant family having spent the

winter in this province, proceeded in the spring to Philadelphia. "I bought a lot of ground (he proceeds) upon the river Delaware, and there I followed my calling that summer, and in the fall I had an inward call to visit Friends in Barbadoes, which I proposed to our monthly-meeting, and they certified on my behalf, that they had unity with me in my proposal, conversation, and ministry: so I took ship at Philadelphia, about the 20th of the seventh month, 1701, and was about a month on the voyage; Josiah Langdale was with me. We had several good meetings in the ship to our satisfaction; and were well received, and had many meetings at Barbadoes, which were often very large and open, and some of the people loving and tender. We had several meetings at Bridge-Town, Speight's-Town, the Spring, and the Thickets, and at Pumpkin-Hill; and after being there about six weeks, we went in a sloop to Bermudas, where we found but very few Friends, yet had meetings in several places, and at the houses of some people who were not of our profession; and the longer we tarried, the larger our meetings were; and many began to be affected, and spoke well of us and our devotion; but some were disturbed, and spoke to the governor to break up our meeting, which at the desire of one of the inhabitants we had appointed at his house, upon which he sent orders by one of his colonels to break up our meeting, which troubled divers sober people. After this I met with the governor at the house of judge Stafford; and he being a moderate man, we had the following discourse, viz.

Gov. How do you like our country? We are but a little spot in the sea.

T. C. I like it well for its moderate climate.

If the people were moderate also, it would be well.

Gov. Doth it answer your end in coming?

T. C. My end in coming, was to visit the people in Christian love.

Gov. Do you think the people will be brought over?

T. C. If they are brought to truth and righteousness, it will be well with them. That is the end of our coming.

Gov. If you had acquainted me with your design, when first you came, you had done well. It was your duty.

T. C. If we had known the governor's will herein, or that thou wouldest have spoken with us, we should readily have answered it: but knowing nothing of it, we could not tell but that it might be taken for rudeness in us, considering our homely way and manner of addressing such men.

Gov. Then your design in coming here was to preach. Had you no other end?

T. C. Yes. As we found a concern upon us to preach, and a desire in the people to hear.

Gov. Why do you not tarry with them? That looks strange. Here the people are affected with you, and you go away and leave them: upon my word I blame you for that.

T. C. We do not direct them to man, but to the Lord Jesus Christ, their teacher and Bishop of their souls. And why should our leaving them look strange to the governor? for it was the practice of the apostles of our Lord Jesus Christ, and his own practice and command to his followers. And further, the apostles (which word signifies ambassadors or messengers) say, 'Follow us, as we are followers of Christ.' And they

travelled up and down the world preaching the gospel; and our great Lord himself had not whereon to lay his head.

Gov. The apostles were inspired men: inspired by the Holy Spirit to preach the gospel. I suppose you do not pretend to be inspired.

T. C. Every true Christian ought to pray for the pouring out of the holy Spirit, or holy Ghost upon him, the church of England* also, prays for it, the receiving of which is inspiration..

Gov. Your reasons being grounded on Scripture, you are well grounded; for no man can deny the Scriptures. Then you say you are inspired.

T. C. I hope I am. I pray for it with great earnestness.

Gov. Then it is but ask and have, you think.

T. C. If we ask in faith, without wavering, we shall receive according to the doctrine of Christ and his apostles in the New Testament.

Gov. Well, if any have desire to hear you, you may preach and welcome."

Meeting now with no further obstruction he finished his service and returned home.

Passing over some similar engagements in different provinces, we may next notice a visit, in company with other friends, to the Indian natives, in the year 1706. "When I was travelling in those parts (of Maryland) I had a concern on my mind to visit the Indians living near Susquehannah, at Conestogoe; I laid it before the elders of Nottingham meeting, with which they expressed their unity, and promoted my visiting them. We got an interpreter, and thir-

* Of which church the Governor was a member.

teen or fourteen of us travelled through the woods about fifty miles, carrying our provisions with us, and on the journey sat down by a river, and spread our food on the grass, and refreshed ourselves and horses, and then went on cheerfully, and with good will, and much love to the poor Indians; and when we came, they received us kindly, treating us civilly in their way. We treated about having a meeting with them in a religious way, upon which they called a council, in which they were very grave, and spoke one after the other without any heat or jarring; and some of the most esteemed of their women do sometimes speak in their councils. I asked our interpreter, 'Why they suffered or permitted the women to speak in their councils;' his answer was, 'That some women were wiser than some men.' Our interpreter told me, that they had not done any thing for many years without the counsel of an ancient grave woman; who, I observed spoke much in their council; for I was permitted to be present at it; and I asked what it was the woman said: he told me she was an empress; and they gave much heed to what she said amongst them, and that she then said to them, She looked upon our coming to be more than natural, because we did not come to buy, or sell, or get gain but came in love and respect to them, and desired their well-doing both here and hereafter; and further continued, that our meetings among them might be very beneficial to their young people. She advised them to hear us, and entertain us kindly; and accordingly they did. Here were two nations of them, the Senecas and the Shawnese. We had first a meeting with the Senecas, with which they were much affected; and they called the other

nation, viz. the Shawnese, and interpreted to them what we had spoke in their meeting, and the poor Indians, particularly some of the young men and women, were under a solid exercise and concern. We had also a meeting with the other nation, and they were all very kind to us, and desired more such opportunities; the which, I hope Divine Providence will order them, if they are worthy thereof. The gospel of Jesus Christ was preached freely to them, and faith in Christ, who was put to death at Jerusalem, by the unbelieving Jews; and that this same Jesus came to save people from their sins, and by his grace and light in the soul, shews to man his sins, and convinceth him thereof, delivering him out of them, and gives inward peace and comfort to the soul for well-doing, and sorrow and trouble for evil-doing; to all which, as their manner is, they gave public assent; and to that of the light of the soul, they gave a double assent, and seemed much affected with the doctrine of truth: also the benefit of the holy Scriptures was largely open to them.

After this we returned to our respective habitations, thankful in our hearts to the God and Father of our Lord Jesus Christ. Several of the Friends that went with me expressed their satisfaction in this visit, and offered themselves freely to go again on the like service.

After these several journeys were over, and I had cleared myself, I was some time at home, and followed my business with diligence and industry, and throve in things of the world, the Lord adding a blessing to my labours, Some people would tell me that I got money for preaching, and grew rich by it; which, being a common calumny cast upon our ministers that are

travellers, I shall take a little notice of it, and leave it to posterity, that it is against our principle, and contrary to our known practice and rule, to take money for our preaching the gospel of Christ, and the publishing of salvation through his name unto the people; for according to Christ's command, we, receiving it freely, are to give it forth freely: and I can say without vanity or boasting, I have spent many pounds in that service, besides my time, which was, and is, as precious to me, as to other people: and rising early, and lying down late; many days riding 40, 50, and 60 miles a day, which was very laborious and hard for my flesh to endure, being corpulent and heavy from the 27th year of my age: and I can truly say, that I never received any money or consideration on account of these services, either directly or indirectly; and yet if any of our ministers are necessitous or poor, we relieve them freely, not because they are preachers, but because they are needy; and when we have done those things, we have done but our duty: and well will it be for those that have discharged themselves faithfully therein: such will, besides the earnest of peace in their own souls in this world, have a blessed reward in the glorious kingdom of the Lord and his Christ in that world which is to come."

In the middle of 1707 this laborious and disinterested minister engaged in a religious visit to the Friends in the West-Indies, Ireland, Great Britain, and some parts of the continent of Europe. While at sea in his various passages he was often "in perils of robbers," the sea swarming with those predatory vessels, which civilized governments, when at war with each other, have not even yet refused to license. "In our way to

Jamaica we saw a small privateer, that gave us chase, and it being calm, she rowed up towards us. The master prepared the vessel to fight, hoisting up his mainsail, and putting out our colours. In the interim some were bold, and some sorrowful. One came to me, and asked, what I thought of it? and what I thought of the Quakers' principles now? I told him I thought I was as willing to go to heaven as himself was; to which he said nothing, but turned away from me. Another asked me, what I would do now? I told him I would pray that they might be made better, and that they might be made fit to die. Then in the midst of their noise and hurry, in secret I begged of the Almighty, in the name, and for the sake of his dear Son, that he would be pleased to cause a fresh gale of wind to spring up, that we might be delivered from the enemy without shedding blood, (well knowing that few of them were fit to die,) and even whilst I was thus concerned, the Lord answered my desire and prayer, for in a few minutes the wind sprung up, and we soon left them out of sight, our vessel sailing extraordinarily well, and the next day we got to Jamaica, and had divers meetings, viz. at Port Royal, Kingston, and Spanish-Town, &c.

Another time, in a high wind and sea, the pursuing vessel making too much sail, her three topmasts came down at once. Lastly, when near the port, he had before him the hard alternative of capture or shipwreck. "We saw two French privateers, that gave us chase about four o'clock in the morning, and pursued us vigorously; but sailing better than they, we ran them out of sight by eight o'clock the same morning, and in about two hours after we saw the land of Ireland; it being misty weather, with

rain and wind, our master thought it best to lay by and forbear sailing, that coast being rocky and dangerous, by which means the two ships that gave us chase, came up with us, and found us not in sailing order, and were in gun-shot of us before we were aware of it. What to do now we could not tell, until they began to fire at us ; but in this emergency and strait, our master resolved he would rather run the vessel on shore than they should have her, she being richly laden with indigo, silver, and gold, reckoned to the value of fifty thousand pounds. In this strait, we must either fall into the hands of the French, who were our enemies, or run against the rocks ; and we thought it best to fall into the hands of the Almighty, and trust to his providence ; so towards the rocks we went, which looked with a terrible aspect. The native Irish seeing us, they came down in great numbers, and ran on the rocks, and called to us, saying, that if we came any nearer we should be dashed to pieces. Then our master ordered the anchor to be let go, which brought her up before she struck ; and, with much ado, he put his boat out into the sea, and put in all the passengers, in order to set them on shore, the waves running very high, so that it looked as if every wave would have swallowed us up ; and it was a great favour of Providence that we got to land in safety. The privateers not daring to come so near the shore as we did, after firing at us, went away, and our master carried the ship into the harbour of Kinsale in Ireland. Thus through many perils and dangers we were preserved, and got safe on the Irish shore, for which, and all other the mercies and favours of the most High, my soul and spirit did give glory and praise !”

The particulars of his religious service, as detailed in the Journal, are incompatible with the plan of this memoir ; but on his return to America he writes thus : “ I was from my family and habitation in this journey and travel for the space of three years, within a few weeks ; in which time, and in my return, I had sweet peace to my soul, glory to God for evermore ! I had meetings every day when on land, except second and seventh days, when in health, and nothing extraordinary hindered ; and travelled by sea and land fourteen thousand three hundred miles, according to our English account. I was kindly and tenderly received by my Friends, who longed to see me, as I did them, and our meeting was comfortable and pleasant.”

Having, in the interval between 1710 and 1716, buried his wife, and entered into a second marriage, he began to make voyages to the West Indies and other parts, as a trader. This was a life to which he was led rather by circumstances than from inclination : and it undoubtedly contributed both to strengthen his Christian virtues by exercise, and to extend his usefulness as a monitor and example to others. In what dispositions he was accustomed to move about on his outward affairs, may be seen by the following extracts.

“ After some little stay at home, I went the second time, that summer, [1716] to Bermudas, and then also I had some meetings, and did some business on the island. It was my constant care, that my worldly affairs should not hinder me in my religious concern for the good of souls. It happened at this time there was a mighty hurricane of wind, so that it blew many houses to the

ground, and very many trees up by the roots, and rent divers rocks asunder, which I was an eyewitness of: though it is to be observed, that those rocks in the Summer-Islands, are not so hard as in some other parts of the world, particularly to the northward; for here they saw them with saws, and cut them with axes like wood. I was told there were sixty sail of vessels then at these islands, and all driven on shore but three, and ours was one of the three that rode out the storm; for which I was truly thankful. In this great storm, or hurricane, several sloops, there being no ships, were driven upon dry land, so that after the storm was over, one might go round them at high water, and several blown off the dry land into the water. One that was ready to be launched, though fastened on the stocks with two cables and anchors, put deep in the ground, yet the violence of the wind blew her into the water, and dashed her all to pieces.

About this time the Bermudas people had got a vast treasure of silver and gold out of the Spanish wrecks; and at a meeting which I had with a pretty many people on the first-day of the week before the hurricane, or storm of wind, it came weightily on my mind to exhort them not to be lifted up therewith, nor exalted in pride: for I declared to them, that the same hand that took it from the Spaniards, could take it from those who now had got it out of the sea; and if he pleased, by the same way; which was a storm that cast away the ships going for Spain. And indeed so it happened the same week; for it was reckoned by men of experience and judgment, that they had lost more by the storm, than they had gained by the wrecks of the Spaniards.

A sober old man, not of our profession, told me

the next day after the hurricane was over, that what I spoke in the meeting was soon come to pass: and he added, I was a true prophet to them. Many houses that were not blown down were uncovered. My landlord's house being old, several thought it would be down; but by the good providence of God, it was one of them which stood. I was in my store, which stood also; though I expected every minute it would have been blown down. It was by the mercy of God we were preserved, and not for any merit of ours. I entreated the Lord in the midst of this great wind, that he would please to spare the lives of the people: for many of them being seafaring men, were very unfit to die; at which time I thought I was sensible of the answer of my prayer; and he was pleased to be entreated for them: for, notwithstanding the violence of the storm, and the great destruction it made, yet not one man, woman, or child, was lost, that I heard of in all the island, which was to me very admirable. The friend of the house came to me after the storm abated, and said, the Lord had heard my prayers for them; although they could not by any outward knowledge, know that I had prayed for them, yet they had a sense given them, that I was concerned for them before the Almighty; which indeed was true. Oh! that we may never forget the merciful visitations of that high and lofty One, who inhabiteth eternity!

After I had finished my concerns, I embarked in the sloop *Dove*, for Philadelphia, she being consigned to me in the former and this voyage. It being often calm and small winds, our provisions grew very scanty. We were about twelve persons in the vessel, small and great, and but one

piece of beef left in the barrel ; and for several days, the winds being contrary, the people began to murmur, and told dismal stories about people eating one another for want of provisions ; and the wind being still against us, and for aught we could see, like to continue, they murmured more and more, and at last, against me in particular, because the vessel and cargo were consigned to me, and were under my care, so that my inward exercise was great about it ; for neither myself, nor any in the vessel, did imagine that we should be half so long as we were on the voyage : but since it was so, I seriously considered the matter ; and to stop their murmuring, I told them they should not need to cast lots, which was usual in such cases, which of us should die first, for I would freely offer up my life to do them good. One said, ‘God bless you, I will not eat any of you.’ Another said, ‘He would die before he would eat any of me.’ and so said several. I can truly say, on that occasion, at that time, my life was not dear to me, and that I was serious and ingenuous in my proposition : and as I was leaning over the side of the vessel, thoughtfully considering my proposal to the company, and looking in my mind to Him that made me, a very large dolphin came up towards the top or surface of the water, and looked me in the face ; and I called to the people to put a hook into the sea and take him, for here is one come to redeem me, said I to them ; and they put a hook into the sea, and the fish readily took it, and they caught him. He was longer than myself ; I think he was about six feet long, and the largest that ever I saw. This plainly shewed us that we ought not to distrust the providence of the Almighty. The people were quieted by this act of Provi-

dence, and murmured no more. We caught enough to eat plentifully of until we got into the Capes of Delaware. Thus I saw it was good to depend upon the Almighty, and rely upon his eternal arm, which, in a particular manner, did preserve us safe to our desired port, blessed be his great and glorious name through Christ, for ever !

In the tenth month, 1717, divers considerations moving me thereto, I took a voyage to Barbadoes, and from thence to Great-Britain and London; partly on account of business, and hoping once more, if it pleased God, to see my aged father, my brother, relations, and friends; which voyage I undertook in the solid fear of God. I desired the concurrence of my wife, and my friends and brethren of the meeting to which I did belong, in this undertaking; the which I had in a general way, and the good wishes and prayers of many particulars, with a certificate from our monthly-meeting, signifying their unity with my conversation and ministry, and present undertaking.

In this our voyage we saw several ships, but spoke with none; and in twenty-seven days from our capes, we arrived at Barbadoes, and came to an anchor in Carlisle-Bay.

I was sent for to Bridge-Town, to the burial of a master of a ship, a young man, who was very fresh and well a few days before. There was a great appearance of people, and I was pretty largely opened in the meeting, on the words of the prophet, where he says, ' All flesh is grass, and all the godliness thereof, is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall

stand for ever,' Isaiah xl. 6, 7, 8. And I treated of this word, its wonderfulness, its duration, and its work in man ; as also of the fading constitution of mortal man, though young and strong, as that young man was a few days before, whose corpse was then before us.

I was at divers other burials on this island, which indeed doth prove a grave to many newcomers : it being a hot climate, makes those who are not accustomed to it, very thirsty, and by reason of the extreme heat, it is not easy to quench their thirst ; so that what is called moderate drinking, throws many strangers into a violent fever, and oftentimes is the cause of their death. I note this as a caution to any who may transport themselves there, that may see this, that they may shun that danger, which might be avoided by drinking cool drinks, of which they have many sorts very pleasant, viz. cane, sugar-reed and white sorrel, pine, orange, and divers others : and I advise such, as they love their health, to refrain from drinking much hot drinks or spirits.

I saw several curiosities in nature in this island, which among the great numbers of the works of God, do shew forth his praise and glory. One to the leeward part of the island, which is called the spout, sends up a vast body of water into the air, occasioned by a great cavity in the rocks under the water, which may be seen in calm weather, when the sea is low ; but when the wind blows, a great body of water being pent in a large hollow place, it forces it up into the air, sometimes ten, fifteen, and twenty yards high, according as the strength of the wind is more or less, and makes a report like a cannon or thunder a great way off. I believe I have seen it ten or twelve miles out at sea. I was also at a place called Oliver's cave, which

we got to with some difficulty, in going down the steep and craggy rocks. There is on the outward part next the sea, a very large vaulted place, in the form of a half circle, about one hundred feet high, as near as I could guess. In this large vault, behind a rock, is the mouth of the cave, not the height of a man at the first entrance; after one is in a few yards, one may walk upright comfortably, the bottom being pretty plain and smooth for about a hundred yards, and then we came unto a large cave which is formed archwise, and about ten or fifteen yards high, as we thought, being much higher in the middle than the sides, but almost as regular as if it had been done by art; which we beheld with admiration, by the help of wax candles, and other lights, that we made and carried for that purpose.

When I had done my business in Barbadoes, having been about thirteen weeks there, our vessel being loaded, we sailed from thence the 10th of the second month 1718, for London. We had a good passage, being five weeks and two days from Barbadoes to Great-Britain.

After visiting my relations, and some meetings of Friends in and about London, and having finished my business, being ready to return homeward, divers Friends accompanied us from London to Gravesend; and the wind not being fair, we went to Rochester, and had a meeting there; and then back to Gravesend, and there took a solemn farewell of our friends, recommending one another to the grace of Christ; having this time made but little stay in Britain.

In the fifth month 1718, we sailed from the Downs, divers Friends in company with us: after about nine weeks passage from land to land, having had meetings on first-days and fifth-days, on board

all the voyage, we came all safe and well to Philadelphia, through the blessing of God, where I staid with my family a few months, and then took another voyage for Barbadoes and Britain. I was under some concern more than ordinary, as to the support and well-being, or accommodation of my family, the circumstances thereof being a little changed by the increase of children, remembering the words of the apostle, that those who had not that care and concern were worse than infidels. I also had in my eye a hope, through the blessing of God, to obtain wherewith to accommodate my friends, who were strangers and pilgrims in this world for Jesus's sake, as I also had been myself? and that they might find a place or home, and refreshment under my roof; not to excess, but to comfort and edification; which, in sincerity, is all the grandeur I covet or desire in this world. So after due consideration, on the 2d day of the eleventh month, 1718, we set sail from Philadelphia, many friends taking their firewell of us for that voyage. Thus with hearts full of love and goodwill, we parted with our friends, and went down the river about five miles, where we run aground, but got off next tide, and next day came to an anchor at Chester. On the 4th day of the month we set sail, and got to Newcastle about the eleventh hour; it being meeting-day, we went to meeting, where our great Lord was pleased in some good measure to own us with his living presence, and comfort us with his love; blessed be his holy name! In the morning we sailed to Reedy-Island, where we staid for the tide, and in the night our cable parted, which we knew not of till the morning, and then we had gone from the place where we

anchored, about a league : but though the vessel drove about the river, yet she did not go on ground. We dropped our other anchor, and sent the boat to seek for that which was parted from us, but could not find it until the next tide, and then could not get it up, and were unwilling to go to sea without it ; which occasioned us to stay several tides before we could get it : at last with much difficulty we weighed it, our men's clothes being much frozen ; for it was very cold, and froze extremely hard. After this we went down to Bombay-hook, where was also another vessel going out to sea. Next day the wind was against us, and it snowed much and froze hard ; and that night the river and bay were filled with ice as far as we could see, and it drove very hard against our vessel, so that we wished for day ; for we thought sometimes it would have torn our bows in pieces ; but our anchor and cable held us, we thought, to a miracle, for which we were thankful to the great keeper of all those who put their trust in him. When the tide turned for us we got up the anchor, and so let her drive with the ice down the bay ; the other vessel did the same. It was now dangerous moving, go which way we would. The vessel in company with us attempted to go back again, but seeing that we did not, as we supposed, came to an anchor again, and we both went down the bay together ; and the wind springing up fair, we got clear of the ice in a few hours' time ; but by this hindrance we could not get to sea that day, but were obliged to come to anchor near the middle of the great bay of Delaware, and the night being fair and calm, we rode it out safely, which if it had been windy weather, would have been dangerous. Early in the morning, of the 9th day of

the month, we got to sea, and soon left sight of the land. Next day the wind was high, and the weather proved stormy for several days, insomuch that our main-deck was under water most of the time, so that we were forced to go before it for several days together. We also shut up our cabin windows, and were tossed exceedingly, and I was very sea-sick; and we began in this storm to fear falling on the rocks of Bermudas, which we were near, as we imagined, and the wind set right on the island. But when we had passed the latitude of Bermudas, we met with fair weather and winds, all the remaining part of our passage being pleasant and comfortable: by which I was led to consider the vicissitude which mortals may expect while on this unstable terraqueous globe, which is full of changes; and I strongly desired to be rightly prepared for that world which is eternal, and its joy and felicity permanent; at which blessed port, I hope in God's time, through his grace, safely to arrive. Thus through storms, tempests, ice, and snow, we left those frozen climes, and crossed the tropic of Cancer, between which, and that of Capricorn, there is neither frost nor snow at sea, at any time of the year, and the wind always within a small matter one way, viz. easterly, except in hurricanes and violent storms, which sometimes they have in those parts of the world. We arrived at Bridge-Town, in Barbadoes, in one and twenty days, which was the quickest passage that ever I had, this being the fourth time of my coming hither, where I was always kindly received by my friends.

In about five weeks I finished my business in this island, having no small satisfaction in coming to it; and our vessel being now laden, we took our solemn leave, and with the good wishes of many, departed for England.

Our friends there signified to their brethren, they were glad of my company, and that I was serviceable to them, though I came upon business. My hand, when need required, was to my business, but my heart was, and I hope is, and ever shall be, freely given up to serve the Lord, in that work whereunto I believe he has called me. We have liberty from God, and his dear Son, lawfully, and for accommodation's sake, to work or seek for food or raiment; though that ought to be a work of indifferency, compared to the great work of salvation. Our saviour saith, ' Labour not for the meat which perisheth, but for that which endureth for ever, or to eternal life : ' by which we do not understand that Christians must neglect their necessary occasions, and their outward trades and callings; but that their chief labour, and greatest concern ought to be for their future well-being in his glorious kingdom. The great apostle of the Gentiles, wrought with his hands, even while he was in his travels, and in the work of the gospel; and others tasted of the benefit of his labour naturally, as well as spiritually. It is also written, that he that will not work shall not eat. By this, and much more, which might be noted, it appears that we not only have liberty to labour in moderation, but we are given to understand, that it is our duty so to do. The farmer, the tradesman, and the merchant, do not understand by our Lord's doctrine, that they must neglect their calling, or grow idle in their business, but must certainly work and be industrious in their callings. We ought all to understand, that our hearts and minds ought to be out of the world, or above the nature and spirit of it. It is good and profitable for both soul and body, rightly to distinguish between earthly and heavenly

things, and to be careful how they mix the one with the other; for it is an eternal truth, that God and mammon cannot dwell together, or join together in the heart. If our love is more to God than the creature, or to heaven than earth, then will he dwell in us and with us: but if our love is more to the creature than to Christ, or to earth than heaven, then will he not dwell with us, but will leave us to ourselves; for the Lord Omnipotent will not admit of any rival.

We had in this voyage weekly meetings for worshipping the Almighty, in which the great Lord, both of sea and land, was pleased greatly to manifest his name and truth amongst us, for which my soul often secretly and openly blessed and praised his divine and glorious name and truth; for he bore up my drooping spirits, so that I could truly say with the royal Psalmist, not because he spoke it only, but also being an experimental witness thereof, 'The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.' Psalm xciii. 3, 4. This the king wrote of his own experience in a spiritual sense; but I may say without boasting, I have witnessed the rage and noise of mighty waves and waters, both natural and spiritual: the one, as though it would swallow up my reputation among men, and the other, as though it would swallow up my person, in this my watery peregrination: but blessed be the name of Him that is holy and eternal, who indeed is stronger than the noise of many waters, or than the mighty waves of the sea, either inwardly or outwardly, I will through his strength, magnify his name, because he is worthy; and may I do it for ever!

After some months stay among my relations and friends in London, we sold our vessel the *Snow, Hope*, and bought another ship, which we called the *Trine Hope*, Warner Holt, master; and when I had done my business, I sailed in the same ship for Pennsylvania.

We met with rough seas and high winds in the latter part of our passage till we came to the capes of Delaware, which we all rejoiced to see, and we had a pleasant passage up the bay and river to Philadelphia, where I had once more a comfortable meeting with my dear wife and family, which I gratefully acknowledged as a high favour from the hand of the Almighty."

A period of about seven years now ensued, in which T. Chalkley remained chiefly on shore, making frequent journies in the exercise of his gift among his friends. He seems likewise in this interval to have contemplated an entire retreat from mercantile business, and had removed his residence, with this view, from Philadelphia to a small farm, not far from that city, at Frankfort. But a life of ease does not seem to have been consistent with the will of Providence respecting him; it appears rather that he was to remain an exercised servant of the Lord, enduring hardships, as a good soldier of Jesus Christ. Before entering upon the account of a more trying season, we must however detain the reader with the following most remarkable anecdote, the date of which is 1722. "In this year also I was at the burial of our friend, Jonathan Dickinson, at which we had a very large meeting; he was a man generally well beloved by his friends and neighbours. In this meeting, a passage he had often told me in his health, was brought to my remembrance, I think

worthy to be recorded to the end of time, which is as follows: It happened at Port Royal, in Jamaica, that two young men were at dinner with Jonathan, and divers other people of account in the world, and they were speaking about earthquakes, there having been one in that place formerly, which was very dreadful, having destroyed many houses and families. These two young men argued that earthquakes, and all other things came by nature, and denied a supernatural power or Deity; insomuch that divers, surprised at such wicked discourse, and being ashamed of their company, left it; and at the same time the earth shook, and trembled exceedingly, as though astonished at such treason against its Sovereign and Creator, whose footstool it is: and when the earth thus moved, the company which remained were so astonished, that some ran one way, and some another, but these two atheistical young men staid in the room, and Jonathan with them, he believing that the providence of Almighty God could preserve him there if he pleased, and if not, that it was in vain to fly; but the hand of God smote these two young men, so that they fell down; and as Jonathan told me, he laid one on a bed, and the other on a couch, and they never spoke more, but died soon after. This was the amazing end of these two young men: a dreadful example to all Atheists, and dissolute and wicked livers. Oh! that young people might be warned, that the hand of God might be upon them for good, and that they would tenderly be concerned for their salvation."

"In this year, 1724, I met with various trials, afflictions, and tribulations; and had not the secret hand of the Lord, which I felt underneath, bore up my spirit from sinking, I think I could never have waded through them.

I was now removed, as already related, into the country for retirement, which I greatly loved and delighted in; but, as soon as I was a little settled there, the enemy of all good endeavoured to disquiet my repose, by stirring up some bad people against me, who lived near, and in time past had fawned upon me; and, to add to my afflictions, I lost a vessel, in which, I suppose, I had upwards of five hundred pounds; and another vessel came in almost a wreck, in which I suffered in my interest several hundreds more, and a third I heard of, in which I had the like loss; and about the same time I had also a good new barn burnt to the ground in a few minutes, so that I was exceedingly stripped that way; and to add yet more to my exercise, I was sorely afflicted with sickness, having a swelling in my jaws, mouth, and throat, to that degree, that I could neither speak nor swallow for some time, nor eat nor sleep for about seven days, as I remember, without great difficulty. What the distemper was, we could not be certain; some supposed it to be the quinsy, others an imposthume;—also my little and only daughter at the same time was likely to die; and as for my own part, I was very willing to go, if it so pleased God; for I saw through the deceit of the world, and that the friendship of it was not permanent; and in my sore afflictions in body, mind, and interest, it fared with me as with Job; for divers of my pretended friends added to my afflictions by undue reflections; whom I pray the Lord to forgive for his Son's sake! At these times the remembrance of that saying of Christ, 'But the very hairs of your head are all numbered,' Matt. x. 30. at times supported me in hopes, that all would work together for good.

When I got a little well, so that I could go to

meetings, I went to German-town, Abington, Philadelphia, and Derby. My first going abroad was to Philadelphia, where, on a first-day, we had a large meeting, and divers things were opened in my mind. I told them they had Moses and the prophets, and Jesus Christ, who was risen from the dead; for neither death, hell, nor the grave, could detain the Lord of life and glory. And I was opened to declare to them, that they had a great advantage of the coming of Christ, not only in his appearance at Jerusalem, but as he came to, and spoke to the heart, by his inward and spiritual appearance; and that this gospel dispensation was, by his coming, made more conspicuous, bright, and glorious, than that which went before. Friends were very glad to see me abroad again, they having expected daily to hear I was dead, and there was tenderness over the meeting, and God over all, through his dear Son our Lord Jesus Christ, was praised and glorified, who is worthy for ever."

Together with these circumstances of affliction the reader must take into account the recent death of his tenth child (having before lost nine) and the suffering (neither unusual, nor unfruitful, of good to the Christian) of poverty of spirit and inward desolation. Of the latter he writes thus: "I had often been tried that way, and found by experience, that I must wait upon God my Saviour, for fresh and renewed visitations from above; in which exercise, I had always in the Lord's time, comfort from him, as by the same exercise I had now the same comfort also; but I thought it very long, and the enemy did greatly endeavour to break in upon my patience now more than usual: but my heart still depended in faith and hope upon the Lord my Redeemer and

Saviour, and in his time he was pleased to help me, blessed be his holy arm and power for ever ! Many blessed saints and servants of Jesus were brought to my mind, who were in the like condition, so that I had a secret joy in their company, who met with the like in their travels to the holy city."

What privileges has the sincere, though afflicted, believer : and in what an awful state are they, whose earthly supports are failing, while every thing within and around them proclaims, Ye have received your consolation !

In the course of an active life, this friend met with several serious accidents : in 1725, he was run-over by his own horse and cart, by which his shoulder was dislocated, and he was otherwise much hurt, so as to be confined to the house : "I was obliged (he writes) to keep at home some time, and thought it long, because I could not go to meetings as usual ; but many friends came to see me, which was a comfort to me. One day upwards of thirty persons came from several parts of the country to see how I did, and were glad I was like to recover. The day before I was so hurt, being the first of the week, I was at meeting at Philadelphia, and was concerned to speak of the uncertainty of life, and the many accidents we are incident to in these frail bodies, and exhorted Friends to live so, that they might have a conscience serene, and clear of offence towards God and man, and then they might expect the comforts of the Holy Ghost, which in such seasons of difficulty would be a great help and benefit to them : of which I had the sweet experience the next day, under great extremity of pain ; and though the pain of my body was such, that I could not for several nights take my natural rest, yet I had comfort through the

sweet influence of the Holy Spirit, which Christ promised his followers, John xiv. 16—26.”

Nor was he himself wanting in the Christian duty of visiting the sick, which he performed often to the comfort of the party. Thus he relates in travelling, the same year, in Long Island. “From Westbury, in the evening, we went to visit a young woman who had been in a despairing condition for several years. The family came together, and we put up our prayers to the Almighty, in the name of his dear Son; it was a good time to us all; and the young woman and some others, expressed their satisfaction. This evening we went to see another young woman who was in a deep consumption, but in a very comfortable state of mind; having a great desire to see me before she died, she sent for me to come to her, and her desire was answered, her spirit being revived with a fresh visitation of the love of Jesus Christ, the holy Physician of value, and our supplications were, that the Lord would be pleased to be with her, and support her to the end, and grant her an easy passage from this life to his glorious kingdom, when it should please him to remove her; which prayer we have cause to hope was answered.”

A succession of mercantile voyages, with religious services at intervals as before, now occupied Thomas Chalkley for about ten years together.

“As I now found it continue my business to go to sea for a livelihood, I undertook the charge of the ship *New Bristol Hope*, as master, though it was a way of living to which I did not incline. I took care in our vessel that there should be no swearing in my hearing, nor drunkenness to my knowledge, without reproof, and if I could not be instrumental that way to break them from

swearing, and drinking to excess, my manner was to put them away, so that we generally had a pretty quiet ship." Our limits will permit only some extracts from his account of these voyages.

"In the ninth month [1730] I proceeded on a fifth voyage, as master, to Barbadoes. This voyage we were on our passage about 33 days before we arrived at Barbadoes, when after doing my business, and visiting our Friends' meetings, in about five weeks, we put to sea the 10th of the twelfth month, and sailed along to leeward of divers islands, till we came to Anguilla, where we landed in expectation to get salt, but at this time not any was to be had there. We came to an anchor here in the night, hoping to get to a harbour before it was dark; but it soon being very dark, and coming into shoal water, we saw a large rock, and came to by the side of it, in about five or six fathom water, taking it to be a ship, and when it was day we saw our mistake, and that instead of a vessel, we were too nigh a rock, and the wind coming about, tailed our ship towards it so near, that we were sensible of touching twice; I ordered the men to heave a little farther a-head, and so we lay clear till morning. When morning came, of which we were glad, several boats, with a cable, came to us, and the people advised us to put a spring on our cable, and cut it, that she might cast the right away; which accordingly we did, and it had the desired effect; so that we soon got into a very fine harbour, it being about a mile off. Many thanks were given by many of the people for this deliverance to the Almighty. George Leonard, the governor of this island, heard in the morning, that a vessel was on the rocks, and the people were

running with saws and axes, in order to break her up, if she should not be got off: the governor seeing them, sent a lieutenant with orders, that let her belong to what nation soever, they should help to get her off if it could be, and if she was likely to be made a wreck, he charged them at their peril not to meddle with her, nor any thing belonging to her, until they had first come to terms with the master: which is worthy to be recorded.

We staid several days before we could get our anchor; for after we were in the harbour, it blew very hard for four or five days; so that with our four oars we could not row our boat a-head, but watching for a calm one night, our people went and got it, and then we went into the principal road and harbour in the island, called Croaker's-Bay; the name of that we came from was Rendezvous-Bay, where lived a very kind Friend of ours, named John Rumney, who, with his wife and family, treated us with great love, and courteously received us into their house, and he went with me to the governor's, who was my old acquaintance and friend, who with much love and tenderness, when he knew me, took me in his arms, and embraced me, and lovingly saluted me with a kiss of charity, and thanked God for our deliverance, and that he had lived to see me once more (I having been there some years before); he was above seventy years old, and had more than eighty who called him father: they living much on roots and pulse, are very healthy in this island. I was here nine days, and had seven meetings with the people; the longer I staid the larger the meetings were; so that I had some difficulty to leave them. Through the grace and gift of God

I was helped to preach the gospel of Christ freely, and they received it both freely and thankfully, divers, if not all; for their hearts and mine were very open one to another, the Lord's holy name be praised for ever.

On the 10th of the first month, we departed from the island of Anguilla, with a pleasant gale; and had fair weather and winds for several days; I spent some time of this voyage in reading, and met with a passage of or concerning friendship; the comfort and beauty of it therein was notably set forth, yet, most who treat upon that noble subject, place, too generally, the felicity thereof in humanity: whereas true and lasting friendship is of a divine nature, and can never be firmly settled without divine grace: Christ Jesus is the prime friend of mankind, and from whom all true and lasting friendship springs and flows, as from a living fountain, himself being the head-spring thereof; out of which holy fountain hath sprung as followeth 'Henceforth I call you not servants;' and 'Ye are my friends, if ye do whatsoever I command you.' And again, 'By this shall all men know that ye are my disciples, if ye have love one to another.' O holy expressions! much to be admired, and worthy every true and good man's and woman's imitation and practice. Observe, that when they had done whatsoever Christ had commanded them, then they were to be his friends, and they were not only to be his friends, but one another's friends, as he was theirs, and if occasion were, as he died, so they would die for one another. By this mark and truest seal of the truest friendship, all the world should know they belonged to Christ, that they were united to him, and in him united to one another. Nothing but disobedience and sin can ever separate this friendship.

Against this friendship, which is in Christ, and grounded and founded upon him, the gates of hell can never prevail; all friendship, upon any consideration, merely human, is brittle and uncertain, and subject to change, or mutability, as experience hath taught in all ages.

If any person hath a desire to have a particular friend, let that person be sure to make choice of Christ, and such as choose him, have a friend in whom all lasting peace, comfort and delight, joy and pleasure is, and in him alone is to be enjoyed for ever.

The 20th of the first month, being the first of the week, we had a comfortable meeting for divine worship, in which the goodness of God was extended to us as we were rolling on the mighty waters of the great deep, after which we had pleasant weather, and a fair wind for several days.

On the 26th the wind sprung up at east north-east, a hard gale, which lasted several days; and having but little sea-room for about thirty hours, it blew so hard, that we could dress no victuals; I then thought on the words of Job, when he spoke to his impatient wife, saying, 'Shall we receive good at the hand of God, and shall we not receive evil also?' or that which is accounted or looks like evil in the eye of man. In this time of exercise, the love and heavenly life of God, in his beloved Son, filled my heart, and caused an overflowing of praises to his holy, glorious, and blessed name. Oh! it was exceeding precious to my soul at that time!

The 1st of the second month we saw land, being driven to the southward near 250 miles in this last hard weather; but we soon after arrived at our desired port.

I again took shipping for the island of Barbadoes, being the sixth voyage, in the New Bristol Hope, and left the Capes of Delaware the 8th day of the 4th month 1731. The 22nd of the said month, I being weary, laid me down to rest, and fell asleep, and was awakened out of my sleep with these words, Oh heart in heaven! it is an excellent thing to have a heart in heaven! Which words were comfortable to me, and left a sweetness on my mind all the day after, for which I was thankful, and greatly desired that my heart and mind might be set and fixed more and more on heaven and heavenly things, and that my treasure might be in heaven, that my heart might be there also, according to the doctrine of my Saviour, *Mat. vi. 6, 20, 21.* 'Lay up for yourselves treasures in heaven, for where your treasure is, there will your heart be also.'

The 27th day, being the first day of the week, we had a comfortable meeting, the weather being moderate; and on the 7th of the fifth month, we arrived at Bridge-Town, in Barbadoes, where we unloaded part of our cargo, and from thence we went to Speight's-Town, where, after a stay of about five weeks, we accomplished our affairs. I also visited all our Friends' meetings, and some several times, in which we were edified and comforted, and divers of us had occasion to bless the holy name of God for his mercy to us: before we left the island, there happened a great storm or hurricane, which did much damage to the ships, and to the island, blowing down many houses, and spoiling much provisions, destroying almost all the plantain trees on the island, which is a very wholesome and pleasant fruit, and much used by many instead of bread.

I was clearing out our vessel when this storm happened, and being twelve miles off, could not hear of or concerning her, but thought it altogether unlikely that she should ride out so great a storm, in so bad a harbour or road, it being open to the sea ; and such a storm as had not been known for many years ; and some said, never but one to their knowledge. When I had cleared our ship, I set forward in order to see what was become of her ; but the floods were so out, and the ways were so bad, I could not without some danger get to her that night ; but next morning to my admiration, from the top of a hill, on which a house in the storm was blown flat to the ground, I saw our ship at an anchor, having rode out the storm, with one sloop by her, for which cause my soul was humbly thankful.

On the 17th of the said month, with some more than ordinary fatigue, we got up our anchor, and took in our boat, and got our passengers and provisions on board, the sea breaking high on the shore, so that several of our people and our boat were in jeopardy of being lost ; but at length being all on board, we set sail, and having sailed slowly about six or seven miles, we met with a sloop which had lost her mast in the storm, and next morning we met with two large London ships, which had put out to sea, not venturing to ride it out.

We had fine pleasant weather for several days after we left the island, and on the 22nd of the sixth month, being the first-day of the week, we had a meeting for the worship of God, which was comfortable and satisfactory to us. The 4th and 5th of the seventh month, we had very fresh gales from the north-east to the north, and were

near a water spout, about a stone's throw off, which surprised some on board, on which I came out of my cabin, and saw the water run up out of the sea into the cloud, as plain as ever I saw the water run into the river, till it filled the cloud with blackness, and then it would break in great quantities into the sea, which is dangerous, when falling on vessels. The 5th of the month, being the first day of the week we had a good religious meeting for divine worship, wherein our people were earnestly exhorted to a holy life, and to be earnestly concerned for the true faith, which is in Christ; that faith which works by love, and is the evidence of things not visibly seen, being manifest by works of piety and virtue. In this voyage we were twenty-two days from the island of Barbadoes to the sight of Cape Henry in Virginia, and had a pleasant passage in the main to Philadelphia, where, in the seventh month, was held our yearly-meeting, at which I had a desire to be, my watery employment having hindered my being at a yearly-meeting for several years.

The 2d of the second month, (1733,) I proceeded on a voyage to Barbadoes, it being the first in the Snow Barbadoes-Packet, a vessel built on purpose for me. We got to the Capes the 20th of the second month in the evening, where we were obliged to come to an anchor; and the 21st we put out to sea, but the wind being against us, and looking like windy weather, I concluded to come to under our Cape, and wait for a fair wind; as soon as our Snow came to, we got our boat out, and went to Lewis-Town; and next day, being first day, we had a meeting in the court-house. In this town is an Episcopal, and a Presbyterian meeting-

house; but neither of their teachers was that day in town, and divers of the people were glad of a meeting, and I had a good opportunity with them, After meeting I went on board, and weighed anchor, and had a fair wind for above a week after; near the latitude of Bermudas, we had smart gales of wind, which obliged us to carry our topsails double-reefed; and, after having been at sea twenty-seven days, in which time we had several meetings, we saw the island of Barbadoes; though, for the most part, we had contrary winds, but all was well, and God blessed, who is for ever worthy.

The 20th of the fourth month, having done my business, and also visited friends' meetings, we sailed for Philadelphia; and on the 25th of the fourth month, being first-day, we had a seasonable and serviceable meeting, wherein the Almighty was worshipped and praised, and the people exhorted to sobriety and temperance. We were about twenty days from Barbadoes to Philadelphia.

After having staid at home about six weeks, and visited the meetings of friends in divers places, to mine and their satisfaction, on the 28th of the sixth month, I proceeded on another voyage for the island of Barbadoes. We left sight of our Capes on the 31st of the said month. The winds were for the most part contrary, and, before we got into the trade wind, we met with two hard gales; the last of which was a kind of a hurricane, in which we could carry no sail at all, but let the vessel lie to the mercy of the seas, or rather to the mercy of Him that made the seas, and all that is therein, and in the earth also. In this storm we lost a spare top-mast, and divers

other utensils belonging to the vessel ; but all our people were well and safe. This voyage we had several comfortable religious meetings on board, in which we were exhorted to prepare for another and better world, this being so very uncertain and momentary, and full of various exercises, temptations, and afflictions.

I had on board three Whitehaven sailors, William Towerson, William Tremble, and William Atkinson, and I do not remember that I heard either of them swear an oath during the whole voyage, which I thought worthy to stand on record, because it is so rare in seafaring men. About the beginning of the eighth month, being in the latitude of Barbadoes, the thoughts of my leaving my family and habitation, and many of my loving relations, and near and dear Friends, as at divers other times also, made me pensive and sorrowful ; but it being on a principle of justice, and sometimes meeting with the presence and goodness of God, I was enabled to do my affairs and business, and forbore to appear sorrowful as much as possibly I could, or be of a sad countenance in the sight of men ; but to Him who knew all things, and sees in secret, I poured out my soul in all my afflictions, for he only is able to help me. In this voyage, as usual I read in the holy Scriptures, and met with strong consolation therein, especially in the New Testament ; I also read much in the works of that eminent judge and good Christian, Matthew Hale.

The 7th of the eighth month, we arrived at Barbadoes, staid three weeks and one day, and had divers religious meetings. I hastened to accomplish my affairs before winter, it coming on, and the time of the year dangerous for

sailing on our coasts. On the 30th of the eighth month we left the island of Barbadoes, bound for Philadelphia; and on the 11th of the ninth month, it pleased God to favour us with a gracious opportunity to worship him; wherein was declared to the ship's company, the nature and advantage of good, and the fountain from whence it flows, or springs; as also the nature and disadvantage of evil; the one being or springing from God, and the other proceeding from Satan, or the Devil, who is the root of all evil; and that man might be left without excuse, God hath sent the divine and supernatural light of his holy Spirit, to shew to mortals what is good, and what is evil; in order that they might embrace the good, and refuse the evil.

The 21st of the ninth month we had a very hard gale of wind at north-west, which blew so hard, that it put us by from sailing, so that we were obliged to lay the ship to the wind; for, by the violence thereof, we could not carry any sail; and it was so dark, that we could neither see stars, nor one another; nor hear one another without we were very near, the seas rising very high: indeed the long, stormy, and dark nights were very dismal; and some of our goods got loose in the hold. In the beginning of the night, about the seventh hour, Philip Kearney, my apprentice, fell into the sea and was lost, which was a deep affliction to us in divers considerations.

The 25th we saw the land, and next day we came to an anchor in Delaware-bay. The loss of this lad was a cause that we were not so joyful as is usual for people to be when come to the shore."

On returning from his next voyage, he met

with the sorrowful news of the death of his only son, a youth of ten years old, particularly endeared to his friends by his sweetness of disposition and early piety. "In his sickness, (says the deeply afflicted, but through grace resigned, parent,) he behaved himself more like a wise man, than a youth of that age, bearing his pain and sickness with a great deal of patience. I being in another part of the world, he would gladly have seen me, but said, he should never see me any more, and therefore desired his mother to remember his dear love to his father, and tell him, that he was gone to his heavenly Father. He was very fervent in prayer in the time of his sickness, and prayed that God would preserve his people all the world over. His heart was full of love to his relations, acquaintance, and friends, who came to see him in his illness; and full of tender sweetness and divine love, he took his last leave of them, which greatly affected many.

I undertook another voyage to Barbadoes, and from thence intending for London, in order to settle my affairs there, which I intended some years before, but losses and disappointments hindered me. Wherefore, the 7th of the tenth month, I proceeded on a fifth voyage in the Barbadoes-Packet, and left Philadelphia, and was at a meeting the next day at Chester (being first-day) and in the evening we had a large meeting at Grace Lloyd's, where I met with my dear Friend Joseph Gill, who had good service in the said meeting: we rejoiced in Christ to see each other. We left Chester the 6th, and got that tide down the river to Newcastle, and, after visiting those few friends there, we set sail the 12th in the morning; the wind being high and

the weather very sharp, freezing hard ; our sails were so frozen, that we had hard work to get the vessel under sail. The 13th day weighed anchor, and sailed down the bay, and the 14th we were clear of the Capes. The first-day following we had a good, seasonable meeting, for the worship and service of God, and, in the said meeting, as I was treating of disobedience to parents, and disobedience to Almighty God our great Parent and heavenly Father, a youth, who was a passenger in the vessel, went out hastily and abruptly as I was shewing the ungratefulness of the first, much more of the last. When I asked the reason of his going out, he said, It was because he could not forbear crying ; and thinking I spoke so because of him, he said, he could not hear me any more. Afterwards I understood that he was a youth who was very ungrateful and disobedient to his parents ; the which I knew not of, for his mother told me, and himself also, that he went to sea on account of his health.

The 23d of the eleventh month, we saw the island of Barbadoes, at the breaking of the day, having been from the Capes of Delaware forty days and one night ; and I was truly thankful, that at last, we, through divine favour, got well to our desired port where we were lovingly received by our friends at Speight's Town, who were joyful at our arrival. From thence I went to Bridge-Town, and so on to the governor's, in order to enter our vessel ; but, staying a little too late, the governor, who was the Lord Howe, was come from his house on his way to Bridge-Town, with his coach and six, and his attendants ; but he, seeing me, courteously stopped his coach, and did my business as he sat therein ; and though I made an essay towards an excuse,

he would not admit of it, saying, There was no need of any excuse. He was indeed an extraordinary courteous man : he died soon after, much lamented, as he was much beloved.

My stay at Barbadoes this time was the longest I ever staid, believing it to be the last time I should go there, and that I should see them no more. My so saying troubled some of them ; but growing in years, being then turned of threescore, I thought it would be too hard for me to undertake such another voyage ; therefore I was at all the meetings of our Friends on the island.

Several Friends had a large meeting at John Gibson's, where were many people, not of our persuasion, who generally were sober ; but as I was recommending charity to the people, according to the doctrine of the apostle Paul, as the most excellent gift, I advised them to shew it forth to all people of all professions, and also to their negroes, telling them, that some of the gentry of this island had observed to me, that the more kind they were to their slaves, they had their business the better done for it ; though I observed also, that I had been at some places, where I had watched to hear some expressions that might look like charity ; but in divers houses, and some of note, I could not hear any Christian-like expressions to their slaves or negroes, and that with sorrow I had seen a great deal of tyranny and cruelty, the which I dissuaded them from : this doctrine so exasperated some that were there, that they made a disturbance in the meeting ; one of which persons meeting me on the king's high-way, shot off his fowling-piece at me, being loaded with small shot, ten of which made marks on me, and several drew blood ; by which unfriendly action,

the man got a great deal of disgrace, it being highly resented by all who were acquainted with me; many were for prosecuting him, for the people generally took notice of it with abhorrence; but he sending for me, and signifying, he would not do so again, I forgave him; and I pray it may not be laid to his charge in the great day, and that he may be forgiven, he being ignorant of the love I had and have for him and all men, even them whom I know to be mine enemies. It would be too great a scandal and reproach to expose his name and station in the world. Some thought I did well in forgiving him, and some thought I did ill in it; but I spoke my mind to him alone freely, in which I had satisfaction and peace.

After I had visited my friends, and settled my affairs as well as I could, and loaded our vessel with sugars, for London, (being willing, once more, to see my native land, and to settle my affairs there, and see my relations and friends,) on the 6th of the third month we set sail from Barbadoes to London, and had pleasant weather. The 16th, being the first day of the week, we had a religious meeting for the worship of God, in which I was concerned to speak on the government of the tongue, having on board several hands, which did not sail with us before that voyage, that were much used to swearing. After that meeting, we had not so many bad words and oaths as before. I was thankful in my soul to the Lord, and blessed his holy name, for his goodness to us that day; and, in the night, my sleep was very sweet and comfortable, being sensible of the love of God in the visions of the night; so that I witnessed the fulfilling of the prophecy of Joel, chap. ii. 28.

The 23d, being the first-day of the week, we had a meeting, in which the grace of God, that comes by Jesus Christ, was magnified, and a blessing begged for all who love and serve God, throughout the world, by sea and land; also a tender petition was put up to almighty God, that, as he was graciously pleased to look down on those eight persons in Noah's ark, so he would please to look upon us in our vessel; and that, as, by his divine Providence, they safely landed on the earth, so we, if it were his will, might safely land at our desired port; yet not that our wills, but his will might be done: which supplication was put up with great submission.

The 8th of the fourth month, being the first-day of the week, we had a meeting, in which acquaintance with God was exhorted to, shewing the benefit of it, and of loving him above all things, and delighting in his law, and meditating therein day and night. The 19th, in the morning, a strong northerly wind came up, and blew so hard, that we could not carry sail, but lay to the wind, under our mizen, which was split or torn with the violence of the wind, and the sea rose so high that it came into the windows of our great cabin: it was very rugged for the time, and though it was midsummer, it was so cold, that we were obliged to clothe ourselves, as in winter. The 22d, being first-day, we had a comfortable meeting after the storm, wherein the great benefit of true religion was a little opened to our small company, and the Lord, most High, was praised for our deliverance and preservation. The 26th, we sounded and found about seventy fathom depth of water. The 29th, we were a-breast of the Isle of Wight.

From the time we left the island of Barbadoes, to the time we found ground, was seven weeks. Thus, through many perils and dangers, we came to Great-Britain; for all which mercies and providences, let my soul bless and praise the holy name and mighty power of the most High.

In London I sold my vessel, the Barbadoes-Packet, and settled all my affairs to general satisfaction, so far as I know, on which account I had laboured for several years, and was joyful that Providence had favoured me so far as to see it accomplished; so that I now wholly intended to leave trading by sea, the which I never inclined to, only on a principle of justice; for I was fully resolved in my mind, that my creditors should be paid their just debts, though I might lose my life in the pursuit of it, about which I had no anxious guilt, because I never was extravagant nor indolent, but met with divers casualties by fire and water; by the latter I lost many hundreds of pounds for several years together; and I would persuade all in their undertaking for a livelihood in this world, to be sure to have an eye to Divine Providence, who will not suffer us (if we do well), nor so much as a sparrow, to fall to the ground, without he thinks it best for us, he knowing what is for our good better than we know ourselves. Thus, when I had paid my debts, and in a good degree settled my affairs, I visited several of my relations; and when I had visited meetings in and about London, I went towards the north, in order to visit some places where I had never been, and some that I had been at."

A pretty extensive journey on religious service is next detailed: in the course of it, having re-

turned from the north and being at Colchester he found his mind suddenly restricted from consenting to any further appointment of meetings on his account; and almost immediately afterwards found that he had been, by the new owners, made master of the ship he had brought from America and sold in London, in order to her proceeding for Philadelphia. Embracing this agreeable offer he repaired to London, took the command of the vessel, and after a tedious passage by contrary winds reached home: when he thus closes the account of his mercantile labours:

“After many exercises and large travels by sea and land, my brethren, and divers others, not of our society, expressed their gladness to see me, rejoicing that I was like to spend my time more on the land, hoping that I would go no more to sea; the which (God willing) I determined, having so settled my affairs, that I could stay on shore; and am truly and humbly thankful to the Almighty, that He, by his good hand of Providence, in His due time, had favoured and helped me so to do.”

In 1733 travelling in Virginia, and finding that a new and flourishing settlement of Friends on the frontier had not adopted the preliminary step, so wisely taken by William Penn, of purchasing the land from the Indian natives, he addressed to them a letter of advice, in their collective capacity at the Monthly Meeting, earnestly pressing them (as it seems they had manifested some reluctance) to the performance of this act of prudence as well as justice.

Several journies in religious service in the succeeding years must be passed by, and we now approach to the termination of the labours

together with the life of this unwearied advocate for righteousness.

“On the last day of the fifth month [1741] old style, I acquainted my friends of the monthly-meeting of Philadelphia, with a concern I had some time been under, to visit the people in the Virgin-Islands, and more particularly in Anguilla and Tortola, in order to preach the gospel of our Lord Jesus Christ freely, to those who might have a desire to hear, as the Lord should be pleased to open my way: and my friends having unity with me therein, at their next meeting gave me a certificate of their concurrence: soon after which, having settled my affairs, and taken leave of my dear wife and daughter, and the rest of my family and friends, on the 19th day of the seventh month, I embarked at Philadelphia, in the sloop John, Peter Blunder, master, bound for the island of Tortola.

We sailed down the river, and came to an anchor near Christine-Creek that night, in which there was a violent storm, which drove several vessels on the marshes, so that when the tide ebbed, one might walk round them. Next day we sailed to Reedy-Island, where we waited for a fair wind. We sailed down the bay in company with two sloops, one bound for Bermudas, the other for the island of Christopher's, and left the Capes on the 23rd day of the month, and in eighteen days from that time fell in with the island of Thomas, and in one day more turned up to Tortola.

In this voyage we saw nine sail of vessels, but spoke with none of them: had a rough passage, the wind being high and contrary above a week, and much rain; yet, through the mercy and

grace of God, I was preserved above all fear, except the holy fear of the living Lord, in which I blessed his holy name.

On the 12th day of the eighth month, John Pickering, the owner of the sloop, who was likewise governor of the island, with his spouse, met me at the waterside, and lovingly embraced me, and led me up to their house, and the same evening, had a meeting at his house; and on the 15th of the month, being the fifth day of the week, we had a large satisfactory meeting, at which were many people, divers of them not of our profession, and I think, the good hand of the Lord was with us. I was concerned in this meeting to shew, that the last dispensation of God to mankind, in and through his dear Son, was a spiritual dispensation; a dispensation of pure divine love, which is to last and be with the true believers in Christ for ever, according to his own doctrine in the New Testament.

On the first-day of the week, and the 18th of the month, we had another meeting, larger than the former, and the governor told me, he had never seen so large a gathering on the island, on any occasion. My spirit was much set at liberty in this meeting, and great openness and brokenness was among the people, so that the gospel was freely and largely declared to them. The case of Cornelius, and of the apostle Peter going to his house, was treated of, with divers other matters, tending to edification. I was so affected with the power, spirit, and grace of our Lord Jesus Christ, that, when the meeting was over, I withdrew, and, in private, poured out my soul before the Lord, and begged that he would be pleased to manifest his power and glorious gospel more and more. At this meeting there

was a woman who had suffered much for her going to meetings; her husband being a proud, haughty man, had beat her to the drawing of blood, he also drew his sword, and presented his pistol, with threatenings to kill her; but she thanked God, that she was resigned to lose her life for Christ's sake: this woman expressed some words in supplication in this meeting, in a broken manner. There was also another, a beautiful young woman, whose father had turned her out of doors for coming to Friends' meetings.

I went, with the governor and his wife, to visit a few families up in the mountains, and had a meeting, in which was great brokenness and tenderness in the time of prayer.

On the second day we visited several families in the division called the Road, to which we went by water in a coble, somewhat like our canoes; there were four of these in company, five persons in two of them, and seven in the other two. In this visiting of families, the people came and filled the rooms, and we had seasonable meetings, in which the people were so loving, and well affected, that we could seldom go in a friendly way to visit our Friends, but they would presently fill their little rooms, and we scarcely could depart, without having a time of worship.

Next day we went to visit a young man's habitation, who had not yet finished his house, and the neighbours coming in, as usual, we had a good meeting.

I cannot but note, that the hand of the Lord God was with us, and I felt his visitation as fresh and lively as ever, for which I was truly thankful, and thought, if I never saw my habitation again, I was satisfied in this gospel call, and

religious visit; though, being in years, it was sometimes a little troublesome to the flesh, being in the 66th year of my age, and stiff in my limbs from hurts, with many falls and bruises; but as to my health, I had it better now, than for several years past; for which I am humbly thankful to Him, in whom we live and have our being; glory to his name, through his dear Son.

Third-day and fourth-day, visited several families, and had divers good opportunities; in one of those meetings, a young man, named Jeremiah Martin, spoke a few words in prayer; in which season, we were, I think, all broken into tenderness, so that in truth we might say, that the power and Spirit of Christ was with and among us, and his great name was praised.

Fifth-day, being the week-day meeting, it was larger than was ever known of a week-day at that place, there being divers Friends who came from an island called Jos. Vandike's, and many neighbours and sober people, who were very attentive.

Sixth-day, was at several people's houses, and had religious meetings, which we could not well avoid, the people were so loving and desirous to hear what might be spoken to them, they being many of them like thirsty ground, wanting rain, and our good and gracious Lord gave us celestial showers, which were refreshing to us, and thankfully received.

Seventh day, I went, with several Friends, to the house of one, who, with his wife, had been at our meeting on fifth-day; he kindly invited me to his house; though he had formerly wrote against Friends, he was now better informed. From his house I went to Townsend Bishop's, and there being many Friends there from another

island, we had a most comfortable, tender evening-meeting, in which we offered up an evening sacrifice of high praises and thanksgiving to the holy name of the living eternal God, and his dear Son our Lord and Saviour Jesus Christ, through the influence of the holy Spirit, one God over all, blessed for ever.

On the first-day of the week, being the 25th of the month, we had a larger meeting than ordinary; and in expectation of larger meetings than usual, the governor, John Pickering, had made several new forms to accommodate the people at his own house, which he sent six miles on men's heads, the roads not being passable for carriage by carts, &c. This I think worth noting, that their zeal may be had in remembrance, and that others may be stirred up to a more religious concern, who will scarce go six steps to a religious meeting, or will not go at all. In this meeting I was concerned to speak of, and set forth the doctrine of Christ, which he preached on the Mount, contained in the 5th, 6th, and 7th chapters of Matthew; and to press the people to come to the practice of what is there commanded by the great Author of the Christian religion; and to shew that the despised Quakers had learned out of that excellent sermon, much of their religion, which displeases many people, and divers of the great men of the world; and to urge them to regard the Grace of God, which bringeth salvation, and hath appeared to all men. In this meeting Dorcas, the wife of John Pickering, spoke to the people in public testimony, to which they gave good attention.

After meeting we returned by water from the Road harbour, to Fat-Hog-Bay, where John Pickering lives, being upwards of twenty of us in company, in three cobs.

These two weeks I spent in the island of Tortola, to my great satisfaction."

Here the Journal ends, Thomas Chalkley being seized after a few days with a fever, apparently of the remittent kind, which in a week's time carried him off. After the first attack, he attended a religious meeting at a friend's house, "in which (says the friend) he spoke to us first concerning temptations, and how Christ was tempted, and how to withstand them; and afterwards on the parable of the great supper, and other subjects; ending his testimony with the words of the apostle Paul, 'I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness:' which words, and most part of this last sermon, were delivered in great brokenness; from whence I judged that he was sensible that he had not long to live, though, I believed he was not afraid to die."

He was buried on the island, in a piece of ground, which being afterwards given to the Society of Friends for a burial-place, a meeting house was also built for them thereon by the governor.

THE character with which the reader has now been made acquainted will probably have appeared to him to be no common one. To have chosen so early, to have loved so decidedly, to have advocated so constantly the way and the doctrine of the cross, are effects which could be produced only by the prevalence of the power of Christ in the heart, that field of the true Christian's struggle and victory, where, having first yielded up himself to his rightful Lord, and undergone *His* discipline, he is endued with

His strength, to engage in *His* cause and service.

And this Christian preacher, and example of meekness and piety, was a sea-faring man, and a merchant; a man who encountered many afflictions and reversions in life, probably also many close temptations in his intercourse with others. His meekness had not the advantage of meeting with but little to forgive; nor was he disinterested with every outward want provided for, nor virtuous in situations remote from the example of the profligate and the allurements of vice. On the contrary, during a great part of his time, he was tossed to and fro in the world, obliged to maintain the conflict against its spirit, having his faith and his integrity put very often to the proof. He was tried with the "acceptable men in the furnace of adversity." *Ecclus. ii. 6.* If that which is compared in scripture to the gold came at length purified out of this furnace, so that he could say, when near his end, in the words of the great apostle, and while endeavouring to follow his footsteps, "I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness," we must acknowledge in all this the abundant mercy, and loving-kindness of the Lord; by which he was qualified to stand amongst the "cloud of witnesses;" in himself, a lively instance of the power of Grace, and to many others, an instructor, and example in their most important duties.

That which is to believers their "all in all," *Col. iii. 11*, the Life of Christ, and power of godliness,—that which is in them as "treasure in earthen vessels," (encompassed with human infirmities,) "that the excellency of the power may be of God," *2 Cor. iv. 7*, was, then, the ground

of his conversation and perseverance, as it was received and adhered to through faith. Yet there were outward helps and advantages, which, in the ordering of Providence, were made to co-operate to this end, and which may be often visibly traced in the early part of a life devoted to religious usefulness. Of these we may notice in the present case, first, the care and restraint of pious parents, tending, as Thomas Chalkley has expressed it, to nip in the bud the light spirit incident to youth; then, the planting in the mind of sound Christian instruction. He was trained up, he says, in the reading of the Holy Scriptures: when he came towards manhood, the voluntary perusal of these, with secret earnest prayer, was blessed to him: and in after life, he appears to have devoted much time to the study of the Bible; not as a Critic, for he had but little of human learning, but with a practical and devotional intent: so that the plain and comprehensive precepts and doctrines of Christ and his Apostles, and especially those to be found in that excellent discourse of our Saviour on the Mount, Matthew 5, 6, 7, became the habitual subject of his meditations, and as it were the model of his Ministry. But, how difficult would this attainment have been to him, had he been suffered in his youth to neglect the Scriptures, and to squander his time (as is too commonly the case when young persons are left to their own choice,) on trifling, if not licentious publications!

There is one class of readers to whom this Tract will probably be interesting in the perusal—may it also be profitable to them in the remembrance! We mean, such as, like Thomas Chalkley, have the command of vessels, and spend their time mostly on the seas. It is certainly a great mistake, that this profession can only be carried

on by the exercise of a harsh unfeeling authority: or that it requires or admits of an indifference to religion, and the use of phrases, by which the sacred name is profaned.

The present memoir affords a striking instance of the contrary, and we doubt not, many ship-masters and commanders now living, might be brought as additional examples. As this subject is an important one, we shall bestow, in concluding these remarks, a few sentences upon it, both as it regards the person invested with absolute authority on board a ship, and those whose place it is, implicitly to execute his commands.

The most solid ground of obedience, next to engagement and duty, is certainly respect, and a consciousness of real superiority in the commander. Now in reference to conduct, or the disposition of the mind, what, it may safely be asked, can confer this authority in a higher degree than Christian integrity, or recommend it like Christian meekness? If the commander would be obeyed from principle, and have the affections of his people, and their service, as well when he is absent, as while his presence induces the fear of correction, let him strive through Divine assistance to be *a Christian* in his command. Let him be found sober, chaste, temperate, true to his word and promise; let him treat the unskilful with mildness, instructing them in their duty, and repress the unruly with steady firmness: above all things, let him never lightly or profanely utter that holy name, which in the well regulated mind is on all occasions connected with a feeling of serious reverence. There would result from such conduct, an influence over the minds and consciences of a ship's company, which would have the full support of the well inclined,

and which it would be difficult for the most hardened to despise or resist.

On the other hand, viewing the subject as it regards the sailors, does not the constant dwelling in the same abode, and sharing in the same toils and watchings, the same dangers and enjoyments with their commander, entitle them to be considered in a certain sense as his family—and are there no duties which in this case, if he be a Christian indeed, will devolve upon him? “I took care in our vessel, (says Thomas Chalkley,) that there should be no swearing in my hearing, nor drunkenness to my knowledge, without reproof; and if I could not be instrumental that way to break them from swearing and drinking to excess, my manner was to put them away, so that we generally had a pretty quiet ship.” It is not every one who would feel himself authorized or qualified, as he appears to have been, to call a ship’s company together, and preach to them: but surely to admonish the profane and immoral, reasoning with them at proper intervals on their duty, endeavouring to draw their minds to faith in Christ their Redeemer, and the fear of God their Creator, is within the province of the Christian head of such a family. If to this were added the help of a sufficient supply of the Holy Scriptures, with encouragement to peruse them at suitable times, we might surely anticipate in many instances a most desirable effect.

A ship’s company might thus come to constitute a little community of Christians, who would live together in peace and harmony, serving instead of dishonouring God: whom indeed they would thus be led to seek unto and worship, both privately and publicly, in Spirit and in Truth. Such, having a peaceful conscience, and the

strength of true faith, would be found like the subject of this memoir, firm in temptations and calm in danger; in the former, craving and relying upon the secret help of the Almighty, in the latter, committing themselves to his protection; and in the roughest trials and most adverse dispensations of His Providence, holding fast their hope in His Mercy, through Jesus Christ our Lord. Amen.

SELECTIONS
FROM
A WORK ENTITLED
PIETY PROMOTED;
CONTAINING
Brief Memorials
AND
DYING EXPRESSIONS
OF SOME OF THE
SOCIETY OF FRIENDS.
PART I.



London :

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Advertisement.

The short biographical accounts contained in the following pages, after a few omissions, which are narrative, or not interesting to the general reader, are selected from the Tenth part of the work described in the Title Page, which part was written by JOSEPH GURNEY BEVAN, and printed in the year 1810.

They are published in the hope that they may promote the cause of vital Religion, by showing the effect of faithfulness and obedience to the manifestations of Divine grace.

It is possible for us to live, and many it is to be feared there are who do live, thoughtless and forgetful of the eternal interests of the soul ; so immersed in the business or so captivated by the pleasures of the present life, as not to reflect on that awful period, which sooner or later must arrive to all. To awaken us from this fearful delusion, from this sleep of death, the Religion of Christ is wanted : nothing less than the efficacy of redeeming love is sufficient to effect this work.

In perusing these and similar accounts, we see Religion as it were embodied, and we behold its efficacy in those trying moments, when, in the words of holy writ, the Dust is about to "return to the earth as it was, and the Spirit unto God who gave it." We see that sickness and pain and death itself, cannot shake a well grounded confidence in the "Mercies of God in Christ Jesus," and we are ready to exclaim "Oh that we may die the death of the righteous, and that our latter end may be like unto theirs."

SELECTIONS, &c.

SAMUEL EMLLEN, of Philadelphia, who died in that his native City in 1799, was the descendant of one of the early settlers in Pennsylvania, and was born in 1730. He had the advantage of probably the best education which Philadelphia then afforded; and his own genius, aided by a memory uncommonly retentive, enabled him to improve himself in learning as he advanced in life. From his youthful days he was religiously disposed, and having the prospect of a competency, he declined trade early in life, and devoted his maturer age, and indeed his whole life, to pursuits and services of a religious nature.

As the particulars of these services more immediately interest the Society of which he was a member, it is not deemed necessary here to detail them, but briefly to notice that in the course of his Ministerial labours, he several times crossed the Atlantic to visit his Friends in this Nation, and in Ireland, and twice went to Holland. When it is added that he was a man of a feeble frame of body, and was also afflicted with a disorder which rendered travelling peculiarly harassing to him, these circumstances may be sufficient to denote his zeal and faithfulness in

the performance of that which he believed to be his duty.

“ Generally speaking,” says his biographer, “ it is by comparing the life and the approach of death ; the path which has been trodden, and the prospects which open on its close, that instruction and encouragement are derived, from narratives like these. To say little of his cheerful temper, and the store of his memory, which made his company pleasant to those who loved to contemplate religion under its brighter forms, and of course especially so to well-disposed young people, in whose society he took great delight : I think I may venture to say, that he was a man fearing God, and hating covetousness.”

“ His mind, though often at liberty for lively conversation on outward matters, seemed to be constantly revolving on the more important things which pertain to life and salvation. Thus, few were so ready with a word in season on religious topics ; particularly in addressing with pertinence, the various persons, to whom from time to time he thought himself required to minister. He was well read in the Scriptures, and eminently versed in some of the prophetic writings : and in later life, when by a residence with him under the same roof, I had the most opportunity of observing him, he used to have the Bible read to him after he had retired for rest. In his public service he was very fervent, particularly in endeavouring to arouse the careless professors of a religion which does not allow all the indulgencies which they seem to think themselves at liberty to use. With all this, and crowning all this, he was an humble man. He ascribed all he was, and all he had, to

the favour of his Lord. I was considerably struck, once when he was sick in London, to hear him say, 'Thanks be to the Lord, for the hope I have in his mercy.' It then seemed a less strong expression of confidence, than, probably through inexperience, I then should have expected, from a man whose whole life seemed devoted to God. I have since lived to see that it contained every thing which the self-abased Christian can desire: and such a Christian was he."

"His constitution, as has been hinted, was naturally infirm; and in the latter years of his life, had been further impaired from the frequent recurrence of the pain to which his disorder subjected him. In the autumn of 1798, after a long walk in a cold wind, he was attacked by new symptoms of disease, attended with violent pain, which immediately spread up his arm, and seemed to affect the region of the heart. Such attacks seldom lasted more than fifteen or twenty minutes; and seldom confined him to the house more than two or three hours; until within a short time before his decease."

"In the eighth month, the following year, he thought himself sensible of a slight paralytic affection; but in the tenth month, his health seemed to be improved, and he experienced little interruption in his accustomed employment of calling on his friends, and of visiting the abodes of affliction. This latter was a practice to which a considerable portion of his time had long been devoted. He considered it a religious duty, and it was congenial to his benevolence. In the twelfth month his gouty spasms returned with increased violence, and on the 15th of that month, being at meeting, and having delivered a lively testimony

he found himself ill ; and leaning through weakness, on the rail of the minister's gallery, he repeated pathetically those well known lines of Addison,

- ‘ My life, if Thou preserv’st my life,
- ‘ Thy sacrifice shall be ;
- ‘ And death, if death should be my doom,
- ‘ Shall join my soul to thee.’

“ On this, the meeting was broken up ; he was assisted to go into an adjoining dwelling ; and, after he recovered a little, was conveyed home ; but he was well enough to attend a meeting on Third day. In this last, he was large in testimony ; to the excellency of that faith which had been his shield : commenting on the text, “ This is the victory that overcometh the world, even our faith.”

“ In the latter part of this week his spasms returned so frequently, that his physician urged him to confine himself to his house ; and he went out no more. But during the succeeding week, he received the visits of his friends in his parlour ; and conversed cheerfully with them, and with his family. Once, while two of his fellow-labourers in the ministry were with him, he was attacked by a fit of acute pain ; during the extremity of which he manifested the trust of his mind, by saying, ‘ I have a comfortable hope that my spirit will be reposed in the bosom of Jesus :’ and when his suffering abated, he addressed them in a very lively manner, with this language, ‘ Remember :’ “ Ye have not chosen me ; but I have chosen you, and ordained that ye should go, and bring forth fruit, and that your fruit should remain.” When he was alluding to the care taken of him by those about him, he said, ‘ I deem their sympathy and affectionate attendance on me, as a blessing from heaven ; for which God will bless

them.' During his wakeful hours, the attributes of the Almighty were almost his perpetual theme. He frequently acknowledged the rich consolation with which he was favoured; and he often repeated these words, "their sins and their iniquities will I remember no more; and I will cast all their sins behind my back." At one time he exclaimed, "Ye shall have a song, as in the night, when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe, to come in to the mountain of the Lord." Oh, the tears of holy joy, which flow down my cheeks! Sing praises, high praises, to my God. I feel nothing in my way. Although my conduct through life has not been in every respect as guarded as it might have been; yet the main bent of my mind has been to serve thee, O God: who art "glorious in holiness, and fearful in praises." I am sure I have loved godliness and hated iniquity."

"The day before his decease was the only one in which he was confined to his chamber. He was on that day visited by several friends, with whom he still conversed pleasantly. One of them remarked, that the frame of his mind seemed as serene and peaceful, as could be conceived of a spirit on the verge of a happy immortality. At the accustomed time he went to bed easier than usual; but he was awakened before midnight by a violent return of pain; and when the common means of alleviation had been unsuccessfully tried, he desired that nothing more might be done: saying, 'All I want is heaven. Lord, receive my spirit.' He requested those about him to pray for his preservation in patience, himself adding, 'My pain is great. My God, grant me patience: humble depending patience.' Pre-

sently afterwards he repeated this passage, "Call upon me in the day of trouble. I will deliver thee; and thou shalt glorify me." Then with great fervency he said a considerable part of that called the Lord's Prayer, subjoining, 'Oh, how precious a thing it is, to feel the Spirit itself bearing "witness with our spirits that we are his." Soon after this he said, 'Oh, the soul is an awful thing. I feel it so. You who hear me, mind. It is an awful thing to die. The invisible world: how awful!' As he was apprehensive of the near approach of dissolution, he intreated that nothing might be done to him, but what he might request, 'that my mind,' said he, 'may not be diverted—that my whole mind may be centered, in aspirations to the throne of grace.' About Three o'clock in the morning, which was the 30th, he inquired the time; and when he was told it, he said, 'The conflict will be over before Five.' Shortly after, he prayed for deliverance, saying, 'Almighty Father, come quickly, if it be thy blessed will, and receive my spirit.' He then lay quiet awhile, and seemed released: but, as if he felt again the clog of humanity, he said, in a low voice, 'I thought I was gone,' adding, "Lord Jesus, receive my spirit." These worthy words were the last which this Christian uttered, and about half-past Four, he gave up the spirit."

“**J**AMES PEMBERTON, of Philadelphia, died there in his Eighty-sixth year, the 9th of the Second month 1809. He had employed a long life in various occupations of usefulness, and of active benevolence. To the service of the society of Friends, he devoted a large portion of his time; and his love for the cause of Truth, his unusual assiduity in what he undertook, and his long experience, all exercised and used in the fear of his Creator, contributed to make him eminent. Nor was he circumscribed by the limits of our society. More public objects of service to his fellow men also engaged his attention, and had his assistance in their promotion: particularly he was a strenuous promoter of the measures taken for the abolition of the Slave-Trade, and the relief of the black people. He was president of the Philadelphia society for improving their condition, in which station he succeeded the well known Franklin. In more early life, before the Revolution had introduced a new system of government, he had long been a member of the colonial assembly of Pennsylvania, as representative for his native city. In short, he seems to have walked usefully and honourably through life; and to have descended calmly to the borders of the grave; and yet, in surveying the unknown region which lay beyond it, he dared not to trust, for a peaceful establishment in it, on any of his former works of righteousness. All his dependance was on his Saviour: and that he found to be an anchor to his soul.”

“As he felt himself gradually declining, he looked back to the number of years which he had passed. Compared with the boundless existence before him, they appeared but as a moment; but

yet he perceived them to have been marked with so many preservations, that his gratitude was afresh excited to his almighty Benefactor and Preserver."

"Within somewhat less than a month before his end, he had a fainting fit. After he was come to himself he remarked, how awful it was to be on the verge of eternity. 'But,' continued he, 'we have a Mediator, an Intercessor. My mind has for some time past, been unusually impressed with the vast importance of the Redeemer's mediation. I have never before seen it with the same clearness. I am free from pain, of body, or mind. The prospect of my change is awful; but after all, I have nothing to trust to but the merits of my Redeemer.'

"The next day he said to a Friend, I am thankful that, through divine mercy, I feel an evidence within me, that I am not cast off. It has been the great desire of my life, that at the solemn close, I might be favoured to feel that evidence. It was all that I wished. It seems to me that I cannot continue long; but I desire to wait patiently; and to labour after a perfect resignation to the Divine will.' The longer I live, I see more clearly, that it is not moral righteousness that will do for man. Nothing but the righteousness of Christ will avail us. We can claim nothing from our own merits. We owe all to divine Mercy.'

"Near two weeks after this, he said to a friend who came in, and asked him how he was, 'I am on the confines of eternity, and find nothing in my way; but all is mercy, mercy!' Two days after this, after an interval of silence, he exclaimed, 'Oh, the blessing of an easy mind! who can describe it? It is all owing to Divine mercy,

to nothing else: and this, I hope, I enjoy.' In the same day he addressed a grandson who was with him, in a pathetic manner, nearly as follows: 'I have often been thinking that whenever any suitable opportunity should offer, I would unburthen my mind unto thee. And it has now arisen in me, to address thee with the words of king David to his son, formerly. "Solomon, my son, know thou the God of thy fathers. Serve him with a perfect heart, and with a willing mind. If thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever." And what a dismal state is this; to be cast off from the presence of that Being, who is the greatest friend of mankind. Nothing can be more dreadful. These expressions, I remember, when young, were addressed to me by a very worthy friend, in a letter he wrote to me on the death of my father. I wish thee to impress them deeply on thy mind; thou wilt find them useful after I am gone. It is impossible to estimate the advantage of living under Divine protection. His mercy and goodness are incalculable."

In the evening of the same day, which was First-day, when his children and grand-children were around him, he addressed them in an instructive manner, and on several subjects, some of which it may be useful to introduce here, in a form somewhat abridged. After recommending his family to live in harmony, 'My dear father,' said he, 'was a very upright man. As occasion offered, he gave advice to us, his children; and one of his most frequent admonitions, and which made very great impression on me in early life, was, To live in the fear of the Lord. It is the beginning of wisdom. It is indeed wisdom, and

it is founded on love: as those [whom] we love, we must fear to offend. If this principle is attended to through life, you will not fear when the solemn period shall come. All will be peace.'

'David, speaking of Almighty Providence, says that "His mercy endureth for ever." His mercy has indeed no end—no end! His goodness has followed me: and I have been favoured in my present indisposition, much more than I had any reason to expect, and much more than I had deserved. I recommend to you the diligent perusal of the holy scriptures. Make yourselves acquainted with them. In them you will find an abundant source of instruction and edification. Reading the lives of pious men of former ages, and observing how they were supported, under their trials, by the Divine arm, tend very powerfully to place our dependance on Him from whom comes all our support—all our benefits; and to whom it is impossible to make a sufficient return, for his inestimable goodness. My parents took great pains with me; and I received very great advantages from the constant, and unwearied care of a most affectionate mother.'

"The following day he said to a friend, 'It is a great consolation to be free from a guilty conscience at such an hour as this: and that, I believe, I am. We have all fallen short, far short, of the glory of God; but we are under his mercy who careth for us. He afterwards adduced some texts of scripture relating to the mediatorship of the Son, our Lord and Saviour Jesus Christ, with remarks on them; as, "No man cometh to the Father, but by me." 'It is a great mercy,' said he, 'that

God, in his wisdom, has appointed such wonderful means for the redemption of mankind. "We have a high priest touched with the feeling of our infirmities." 'Not,' he observed, 'such a high-priest as is ordained by man; but a high-priest who is really touched with a feeling of our infirmities. This mediation of the Son, with the Father, is a great mystery.' The following day, in the evening, on being assisted to get into bed, he exclaimed, 'How many hundreds and thousands there are now sick in the world, and have nobody to assist them: and I have so many! How I am loaded with blessings!' This was on the last day of the First month. The succeeding day, this was his confession. 'Never was I more convinced of the goodness of Redeeming love!'

"In another week, his close approached with perceptible steps. He had mentioned his doubt of surviving the night of the 7th of the Second month; but on the 8th, about noon, after some refreshing sleep, his countenance brightened up, and he thus expressed himself, 'As I draw nearer to my close, I find the tormenting fear of death taken away, through the intercession of the great Mediator between God and man. I am very low; but not so low but I can yet commemorate the incomprehensible mercies of an all-gracious God.' To a particular friend that day, he said, Oh, that I had strength, that I had the strength of an angel, that I might declare the goodness of the Lord to me; but ———eternity's too short to utter all his praise."

He continued, 'The Redeemer has said, "I am the way, the truth, and the life. No man cometh to the Father but by me." And he told his disciples, before he suffered, not to be trou-

bled. "Ye have believed on my Father; believe also in me. In my Father's house are many mansions. If it were not so, I would have told you." He is indeed the Alpha and the Omega, the beginning and the end, the first and the last. What a blessed company are already gone there before me! I feel the time of my own departure draws nigh.' As he was holding the hand of this visitor, on taking his leave, he said, 'I love thee, and all them that love the Lord Jesus in sincerity. Farewell.' These were the last words, which he spoke on a religious subject. The next day he put off mortality."

WILLIAM SAVERY, of Philadelphia, was an esteemed minister of the Society of Friends. "Those who had long espoused the cause of truth, valued him for his love to it, his zeal, and his soundness of principle; to the visited youth, he was endeared by the lively interest he took in their religious welfare; and there were few to whom he did not recommend himself, by his cheerful temper and frankness of character. Indeed he was a man beloved both abroad and at home; but he was removed from the society of his friends at comparatively an early period, departing in his native city the 19th of the sixth month, 1804, in the fifty-fourth year of his age."

"He served an apprenticeship to a friend in the country, who carried on the business of a tanner; and served it with the reputation of a young man preserved in a good degree of innocence; but on his return to the city when his term was expired, his social and lively disposition led him into hurtful company. He associated with some who

were themselves the votaries of vanity and folly; and they encouraged him in a deviation from the simplicity of Truth. In this state, however, after some years, he was deeply affected with conviction at a meeting held after a burial. That impressive occasion, and some testimonies then publicly delivered, were the means of awakening his mind to the infinite concerns of the life to come, and the impressions which he then received were permanent. This was in 1778, about seven years after his return to the city, and in the twenty-eighth year of his age."

"The submission of youth to the secret touches of the grace of Christ, is lovely; and, though we have often to mourn that so many, for want of it, are carried away in the stream of vanity, still, thanks to the Redeemer of men, these instances of early dedication are not unfrequent. But it is not so often that we see this blessed subjection take place, when, on one hand, the manly character is fully assumed and established; and when, on the other, the decay of future years is seldom the subject of contemplation. Such however seems to have been the case of this our departed brother. If he did not offer to his Lord, the beginning of his strength: it is probable that at length he was induced to bring all his accumulation of strength, and his knowledge and power of mind, and lay them at the feet of his Saviour."

"He experienced various conflicts, forsook his former gay companions, and passed much of his time in retirement. About the Thirtieth year of his age, he appeared as a Minister, in a public testimony for the truth; and, endeavouring to dwell inward with the gift with which he was endowed, he became an able

advocate for the holy cause which he had espoused. His labours, it is believed, were blessed, and made conducive to the benefit of numbers: especially of the youth, to whom (say his fellow citizens) he was an eminent instrument of good. In Pennsylvania, also, there are many inhabitants who ordinarily speak the German language, their families having originally come from Germany; and to many of these William Savery was serviceable in a religious sense, as he had acquired a knowledge of their vernacular dialect."

"He was much engaged to travel in the work of the ministry; and in process of time, believed himself to be so much required to give up his time to that service, that from the year 1789 to 1795 inclusively, he was several months in each year absent from home, on these gospel-errands."

"In 1796 with the full unity of his Friends he embarked for Europe, and landing at Liverpool, soon proceeded to London, from whence after a short stay in that city, and some other services, he went into Germany, in company with another Friend, and visited those who profess with Friends, at Pyrmont, Minden and other places. They extended their travels as far as Berlin; and afterwards bent their course to the South of France, where, not very distant from the city of Nismes, there was a small number of persons also professing with Friends, scattered in several towns of that district: this service being performed they returned through France and Holland, [to London in the Spring] of 1797."

When thus again returned into the bosom of a Society which he loved, William Savery continued diligent in the exercise of his talent and gift. He visited Friends in many of the principal towns and cities of England, Scotland, and

Ireland; and often had more public and large meetings with persons not members of that society. A truly universal and christian sentiment, with the expression of which he concluded his testimony in a very large meeting, convened in London, is so fully descriptive of the expanded benevolence of his heart, then additionally glowing with the fervour of a faithful servant, in the performance of duty, that I am desirous of placing it here. It is a hint at a state of universal good will: which, however apparently distant, is worthy the contemplation of those who love to trace their blessed religion to its utmost earthly limits:—a state, said he, ‘When every country shall be our country; and every man, our brother.’

“Having by these labours of love, discharged himself of his apprehensions of duty in these nations, he returned to his family in the Ninth month, 1798. Thus in the occupation of the talent committed to him, he was prompt and diligent; nor when at liberty from religious service was he less so in his outward concerns: in which also he laboured with assiduity; not only for the support of his family. but that he might have somewhat to spare for the necessitous and afflicted: to whom, according to his ability, he was a liberal benefactor.”

“In 1802 that part of the city in which he lived was visited by a pestilential disease, which carried off many of his neighbours after a short illness. At this juncture he gave himself up to be useful. He visited the sufferers, as well among other religious societies, as his own; he relieved their wants by the distribution of alms committed to his care for that purpose; and he often was enabled to impart counsel, in the love

of the gospel, to the consolation of many of the afflicted. The following year the same calamity returned, and our friend found himself again engaged in like manner to be an instrument of succour to the distressed; devoting himself to the service both night and day."

"At length, in 1804, symptoms of a dropsy came on. He had been of a full and rather corpulent habit; but his face and the upper parts of his body assumed an emaciated appearance, while his legs became swollen. In this state however he did not remit in the necessary attention to his business; and he continued, as he had long been, a very diligent attender of meetings. In some of these he expressed his belief that his abode in this state would not be long; but animated with the view of a blessed immortality, he signified the little concern that this belief occasioned, provided the blessing were attained. As to his continued attention to business, he told a visitor that it was necessary to look to our outward affairs, seeing there had been so many reproachful failures: and at this time, when probably his disease had increased, he seemed desirous once more to go to meeting, that he might warn some of the elderly part of the society who he said, had got into the earth, and some of the youth who had got into the air. 'I thought,' said he, 'I was strong for the work; but now, I am a child, brought back to my horn-book; and have nothing to trust to but the mercy of God, through Christ my Saviour. Thus, reverently depending, he was to the last preserved in great resignation and composure; and the last words which he is recollected to have said, were, with uplifted hands, 'Glory to God.'

“**I**N adding to the accounts, of the happy departure of many faithful servants of the Lord, that of the triumphant conclusion of **JOB THOMAS**, I feel an inclination to avow that I consider it as no light employment. He appears to have been favoured with a more immediate manifestation of the glorious state which was about to crown his suffering life, than is commonly allowed to spirits yet clothed with mortality. The veil seemed to be withdrawn : the beatific vision to be displayed. He spoke of what he saw, and was on the point of possessing ; and if it be lawful to publish an account of condescension so transcendent, of mysteries so sacred, of glories so infinite, I can hardly believe that admiration is the only feeling that should be excited by the perusal. There is a holy awe, a reverential dread, that seems to be due from the awakened mind, on being thus, as it were, a witness of a frail mortal putting on a glorious immortality : and when we almost see the omnipotent and righteous Judge dispensing his reward with his own holy hand ; and placing on the Christian the crown of righteousness ; surely deep self abasement should possess the creature, and the heart of every reader should bow before Him, who holds these infinite and inestimable treasures at his will : and, as a part of that holy will, has made known that, through the redeeming virtue of his beloved Son, they are accessible to the broken and contrite spirit.”

“ But before we survey the conclusion, let us advert to the path, through which this our departed friend was led to blessedness, so far as it is known.”

“ His youth, probably, had been tinctured with some of the vanities incident to that stage of life :

for he has been frequently heard to lament that he had not been more obedient to the Lord's requirings in early life. But he was scarcely known to his surviving friends in any other capacity than that of a diligent attender of meetings for worship and discipline, an approved minister, sound in doctrine, and holding fast without wavering the profession of the Christian faith. Gospel-love enlarged his heart, and he had an universal desire for the salvation of his fellow-creatures. He was bold in delivering plain truths, and in the Welsh, his native tongue, he was persuasive, clear, and fluent. His religious visits, however, were much confined to Wales; the meetings of Friends in which principally he visited several times; and, in the compass of the monthly meeting to which he belonged, he frequently had more public meetings with those of other societies."

"In the estimation of the world he would have been accounted a poor man; and his habitation was certainly mean. It was a small farm-house in Caermarthenshire: such, as on this side the Severn, would be called a cottage; retired and sequestered, but not far distant from the public road; and nearly mid-way between Llandoverly and Llandilo. Yet here he was hospitable, and gladly received his friends, of which hospitality I can testify from experience. His means of support arose not only from the trade of a shoemaker, but from the occupancy of a small farm. About the year 1797, near his own dwelling, he was thrown from a young horse, and received so great an injury on the spine, as at length to occasion the deprivation of voluntary motion in every limb. His head, only, remained subject to his will. This he could still turn, whilst he was be-

holden to personal assistance for his removal from his bed to his chair, for any slight alteration of position in it, and in short for almost every common function of the body : the free performance of which, though it is scarcely observed by the healthy and vigorous, constitutes much of the comfort of animal life. But his body thus deprived of motion, was still sensible to pain : and much, very much, of this positive affliction was added to the negative one of total helplessness. He used to be fastened, rather than to sit, in a chair, and his body and legs were nearly in one strait and stiff line ; with his useless arms lying before him, and his bowels, or some other of the interior parts, often grievously affected with violent pain : to which his worn and pallid countenance gave ample testimony. Yet his mind seems to have been unimpaired."

" He kept up religious Meetings in his house, and often laboured in them in doctrine, for the edification of those who were assembled with him ; and he dictated some epistles. He received much comfort from the visits of his Friends, especially of such as he esteemed alive in the Truth, " I was particularly struck, if not edified," says his biographer, " in observing how stedfastly his mind seemed to be anchored in Christ ; and in hearing how clearly and fully he spoke of that confidence."

" Thus suffering, and thus supported, he continued about ten years. At length, towards the beginning of the Eighth month, 1807, his symptoms of disease increased, and on the 15th of that month, being considerably more indisposed in bodily health, he called his wife and son to his bed-side ; and, with a pleasant countenance, spoke to them, in the Welsh language, nearly as fol-

lows. He inquired of them, whether they had any thing to say to him, 'for,' said he, 'the blessed hours are approaching; yea, and before this night I shall have escaped in safety, where neither trials nor troubles shall come. Be content, and do not grieve after me; for I am setting off to endless joy, to praise Him who has brought me patiently through the whole of my troubles, and inexpressible afflictions.—Support me, O Lord, for these few minutes; for I am nearly come beyond the boundary of time, to a boundless eternity.'—I am now near giving you the last farewell; but take warning, and be daily on your watch, for, in the hour you do not suspect, death, namely, the king of terrors, will come to meet you, who will make no difference between one or the other. But in the strength and love of Jehovah, you will not fear death; if you seek him whilst he is to be found, and serve him with a willing mind and an obedient heart; for his paths are paths of peace, and his ways are ways of pleasantness. O, pray continually to the Lord, to draw your designs and affections from off earthly things, and to establish them upon things heavenly and everlasting.'

'My hope is in the mercy of him who has washed me in the fountain set open for the house of David, and the inhabitants of Jerusalem: not through my own merits, but through the merits of the crucified Immanuel, who died for the sins of all mankind. And you who have to remain a little after me, give the praise, the reverence, and the honour to Him; and supplicate day and night before his throne, until you have certain knowledge that you have been baptized with the baptism of the Holy Spirit; which was sealed by the blood of the everlasting covenant. Remem-

ber it is not an outward baptism that will serve ; which is but the practising of the old shadows. Know also that it is not the profession of religion that will do ; but one that is pure and undefiled before God. This will conduct you in safety to the everlasting habitations.'

'Now the time of my dissolution draws nigh for me to go to the place where I have been these two nights. The Lord himself came to meet me ; and took me with him to the height of heaven ; among myriads of his holy angels ; where his saints were before him, and will be for ever.'

'Behold, now I give up the spirit : and lo ! my comely companions, coming to hold my head above the waves of Jordan. Behold ! the gates of heaven open, and the Lord himself with arms stretched out to receive me to his mercy. I hope that you, who are behind will follow me thither. Success to the gospel from sea to sea, and from the river to the end of the earth : also to my dear brethren ; that they may persevere in their faith to the end of their days ; and then their rest will be with the Lamb, where no pain nor affliction will come.'

'Behold the blessed time is come, for me to depart in peace with every one, with good desires for every one, and forgiving every one. Receive my last farewell, and the Lord bless you with the blessings of Mount Zion.'

Having uttered these expressions he soon quietly breathed his last. The end of this man was peace !

BRIEF REMARKS

UPON

THE CARNAL AND SPIRITUAL

State of Man,

WITH

SOME OBSERVATIONS

UPON THE

NATURE OF TRUE WORSHIP

AND

GOSPEL MINISTRY.

BY WILLIAM ALLEN.



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BRIEF REMARKS,

&c. &c.

IT is an awful consideration, that as the Divine Being is omnipresent, he is constantly beholding all our actions, the most private, as well as the most public—that he sees the springs and motives of them all, and is perfectly acquainted even with our most secret thoughts. We may, for a time, conceal our vicious propensities, and even our crimes, from one another, but we can never deceive him ; he looks at the heart, and, as he is a Being of infinite purity, and will never behold evil with any degree of approbation, we cannot be in a state of acceptance with him, and thereby enjoy the only real happiness, while we indulge dispositions which are at variance with his revealed will, whether expressly declared in the Scriptures of Truth, or inwardly manifested by the operation of his grace and good Spirit in the heart. Under the Jewish dispensation, trespasses and crimes were expiated by sacrifices and other external rites and observances : these were typical of the great atonement which should afterwards be made by Christ Jesus, the Son and sent of the Father, on the introduction of his more glorious and perfect dispensation ; but none will receive the full benefit of this atonement

except those who become reconciled to the Father through the blessed effects of the mediation of his beloved Son.

As "God is a Spirit,*" and the soul of man is of a spiritual nature, so the intercourse between God and man must be spiritual. By carefully observing what passes in our own minds, we may clearly perceive within ourselves two opposite natures, one tending to good, the other to evil. The distress of mind, which we feel after having followed the suggestions of the latter, as well as the peace and satisfaction we experience in yielding to the former, are the operation of the Spirit of Christ. As this heavenly Director is obeyed and followed; as we endeavour with all our might to refrain from what it condemns, and pray for assistance to accomplish what it points out, it will enable us by degrees to overcome the evil propensities of our nature; it will purify our hearts, and prepare us for a degree of union with the Supreme Being. By the gradual operation of this divine power, our very affections and dispositions will be changed, we shall then understand what was meant by that declaration of our Lord, "Ye must be born again.†" Here the relish for sin will be in great measure taken away, we shall be released from its bondage, and introduced to the glorious liberty of the children of God. But, before this happy state can be experienced, we shall have many severe struggles to encounter with the evil and corruption of our own hearts, and shall find that our rational faculties alone are utterly unequal to the conflict. If, however, we cleave firmly to that measure and manifestation of the

* John, iv. 24.

† John, iii. 7.

Spirit or grace of God, which is given to every man to profit withal,* we shall experience help from him who is omnipotent, and in his strength become “more than conquerors.†”

As man, in his natural and fallen state, is prone to evil,, and can only be redeemed from it by the operation of the Spirit of Christ, so there are two great classes or states, distinguished in the Holy Scriptures, by the terms carnal and spiritual.—Each of these states has its distinguishing marks. The rule for ascertaining the members of each was laid down by our Lord himself, when he said, “Every tree is known by its own fruit, for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.‡”

These are the marks by which the members of the carnal state may be known. Their supreme delight seems to be in the objects of sense; they are pleasing and gratifying themselves solely with the material world, and idolizing the powers and faculties which they possess as rational creatures; they refuse to believe in what cannot be made plain to their natural capacities, and in the pride of their hearts, even sit in judgment upon the operations of Infinite Wisdom. The carnally-minded are busy in doing their own wills; and despising the lowly appearance of the Spirit of Christ as inwardly manifested, they are in a great measure left to themselves; their foolish hearts become darkened, and they have no more conception of the things which belong to the spiritual kingdom than a man born blind has of colours. They become estranged from the source of love, then hardened, and some at length persecutors. They are servants of a power which

* 1 Cor. xii. 7. † Romans, viii. 37. ‡ Luke, vi. 44.

has always been opposed to the happiness of man, and being out of the Divine harmony which reigns among the subjects of the spiritual kingdom, they produce confusion and misery throughout the creation of God. They are every moment liable to be carried away by the whirlwind of their passions; they will bear nothing, will suffer nothing. When strongly excited by pride and revenge, they become hateful and hating one another; and no wonder, if such are the advocates and instruments of war—an evil, which, whether we consider the mischief that it brings upon mankind, or the malevolent feelings which it excites, must be admitted to stand foremost in the catalogue of those calamities which the unrestrained passions of men inflict on their fellow-creatures.

But there are others of more placid demeanour, and yet in the same state, who can see no tendency to evil in the mind of man. Every thing there, they say, is originally perfect and good; man only becomes vicious and miserable through the neglect of those who had the training of him in the earliest periods of his existence. These theorists contend, that it is possible, and even very easy to train any human being to the highest pitch of perfection without the chance of failure, if proper attention is bestowed in removing from about him all circumstances that tend to produce vice. They maintain, that he must be taught to believe nothing which his reason cannot comprehend; and that if he does but follow that guide, revelation will be altogether unnecessary. But how happens it, then, that wickedness so much abounds, and that a Being so naturally good should be so universally depraved? How happens it that we have never been able to find

a few solitary groups, who had, by accident been neglected by the wicked, becoming models of purity and innocence, and standing up as monuments of what human reason and human nature could do for itself? But we see nothing of this; and the truth is, that without the spiritual influence of religion, man is prone to gratify his appetites, and give the reins to his passions, even when his reason might tell him that it would lead to destruction. Self being the principal object, he is perpetually interfering with others, and others in the same unhappy state are interfering with him: hence arises much of what we have to deplore in the present state of the world.

Our natural faculties, however noble and excellent, cannot of themselves lead us to God. They may enable us to provide for our bodily wants, and to prosecute researches in the material world. They may convince us, that the whole creation is the work of a Being infinite in wisdom and power, and that every contingency in the operations of nature was foreseen and exactly provided for, with the most consummate skill; that before this creative and sustaining Power, the most intelligent among the sons of men shrinks into absolute insignificance. Reason, enlightened by that knowledge of divine wisdom which we have gained from the sacred volume, may teach us all this, but reason can never of itself bring us to the saving knowledge of God. It may prove to us the ill consequences of abusing our bodies, or injuring our fellow-creatures, but it can never cleanse the heart from sin. It may show us the advantages which must result even to ourselves from attention to the comforts of others, but can never of itself enable us to promote their real happiness. And yet

Reason, the distinguishing faculty of man, is a powerful instrument—it enables him to compare ideas, to observe their relation to each other, their agreement or their difference, and to form conclusions. In many of the concerns of the external world the evidence may be full and satisfactory, and the conclusion or judgment upon it just. The things of a man* may be known by the spirit of man, but, as the great apostle asserts, the things of God are known only by the spirit of God. Finite cannot comprehend infinite, and in the ways of Providence there are mysteries which no human reason can solve. In this state of being we have not all the data respecting them, which are necessary to the forming of a just judgment; and if our evidence be deficient, the conclusion upon such premises may be erroneous, even if the reasoning were ever so perfect. The fact is, that the powers of man were so adapted to his situation, that for the ordinary purposes of this life a distinct revelation was not rendered necessary; the Supreme Being does nothing in vain. Thus, in the inspired writings, every thing is accommodated to the state of knowledge of the age in which they were written. We find there no revelation with respect to the arts and sciences, no indication of that beautiful system of the universe which has since been discovered. These were within the range of the natural faculties of man, and the knowledge of them was by no means essential to his salvation. But these precious volumes teach us what human reason could never know, unless aided and enlightened from above. They point out, that he who made man, has condescended to

* 1 Cor. ii. 11.

impart to him of his grace and good Spirit : that if this be adhered to and followed, it will lead into truth, and out of error and evil; that it will change the affections, purify the heart, and, being the Spirit of Christ, the Mediator, will produce an union and communion with God. In the leadings and requirings of this Holy Spirit, we shall perceive nothing inconsistent with right reason, but this faculty will be strengthened, enlightened, and exalted by him who created it. But they who are in the carnal state cannot understand this; for, as saith the apostle, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him : neither can he know them, because they are spiritually discerned.*" This state is further described, and its fruits and consequences energetically pointed out by the same great apostle, in the 19th, 20th, and 21st verses of the 5th chapter of the Epistle to the Galatians; and, in the Epistle to the Romans, chap. viii. ver. 7, he says, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be:" so then they that are in the flesh cannot please God. "But," continues he, "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his."

These two states, the carnal and the spiritual, are diametrically opposite. As we have seen the fruits which those who are in the former state are liable to produce, it is no marvel if they become violent persecutors when they meddle with religion; though this is a subject peculiarly between a man and his Maker, and in which no

mortal has a right to interfere in a compulsory manner. Every attempt to do so is an insult to the Majesty of Heaven ; and yet what rivers of blood have been shed to produce uniformity in this respect ! How many wars have been waged for this purpose ! How many thousands have been stifled in dungeons, been tortured, been massacred, not by Pagans merely, but by those who have called themselves the ministers of Jesus Christ ! But, alas ! the fruits of many of these have proved them to be the servants of Anti-christ ; and some have openly shown that their objects were carnal—as power, splendid distinctions among men, and the maintenance of a secular interest, to which all consciences must bow, every individual must submit, or suffer the consequences. And it is to be lamented, that even many pious persons, from a firm persuasion that their particular form of religion is the only one which will lead to divine favour and acceptance, have been led to act uncharitably, and even harshly, towards those who differed from them. These have not duly considered, that it is not the form of religion which will render us acceptable in the Divine sight, but the disposition of the heart ; and that religion is a work which no human being can do for another, but each must be alone responsible for himself ; much, then, does it behove every man to be fully persuaded in his own mind in a business of this infinite importance. It would be inconsistent with the attributes of the Deity to suppose that they, who from circumstances over which they had no controul, being necessarily ignorant of one particular mode, should, in consequence of such ignorance, be finally lost. They who are in the spiritual state will find acceptance, whatever mode

of worship they may believe it their duty to adopt.

Let us, however, now turn to that state, which is opposite to the carnal state; this is known by its fruits, but they are of a very different description. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.*" Again, Ephes. v. 9. "The fruit of the Spirit is in all goodness and righteousness, and truth." These good fruits can only be produced by those who are in the spiritual state, which is to be attained by co-operating with the Spirit of Christ, a measure of which is imparted to every rational being. This is the Divine nature, the unerring guide, the alone sure foundation, which in the Holy Scriptures is designated by different names, as the Spirit of Christ, the Grace of God, the Light, the Uunction, &c.

Religion is an inward work; it does not consist in rites and ceremonies, which have no power to change the heart, but in an union of the soul and all its faculties with the source of holiness and love. This union, in which our present and eternal happiness consists, is only to be maintained by a constant subjection of our will to the Divine will: we should wish and desire nothing but in the will of God, being well assured, that what is contrary to that, would prove a real injury to us, and separate us from his love; we should bear the privation of health, or of worldly comforts, with calm submission, being assured that the Judge of the whole earth will do right, and that not a sparrow falls to the ground without his notice. He will permit no

* Gal. v. 22, 23.

more to be laid upon us than he will give us strength to bear, if we humbly apply to him for it. We should suffer all, and bear all for the love of him, and simply because it is his will. Though sometimes, in infinite wisdom, for the trial of our faith and attachment, he may see meet to withdraw his sensible presence from our souls, and we may be distressed, even without knowing in what we have offended, yet, if our hearts and affections are preserved faithful, the “everlasting arms,*” though unseen, will be underneath for our support; and in his own time he will restore to us the joys of his salvation, and give us to see that our affliction was only intended for our purification, and to attach us still more closely to him. By patiently enduring affliction, the heart becomes softened, and learns to expand in sympathy with the sufferings of others; and hence we become more fitted to bear the fruits of love, gentleness, and meekness. True religion alone can inspire with true benevolence. When the love of God has taken possession of the heart, we cannot but love all that he has made. We love our fellow-men of all nations, as the children of our common Father, and, appreciating the value of their everlasting concerns, are willing to spend and be spent to do them good. Our eyes being opened to the vast interests of eternity, we shudder for those who are on the brink of destruction, are eager to apprize them of their danger, and rush to their assistance. Love is so eminently a fruit of the Spirit, that the apostle John says, “He that dwelleth in love dwelleth in God, and God in him.†” Our Lord declares it to be the distinguishing mark of his followers; “By

* Deut. xxxiii. 27.

† 1 John iv. 16.

this shall all men know that ye are my disciples, if ye love one another.*" Under the influence of this love, which is one of the strongest marks of being in the spiritual state, we cannot think evil of, much less injure one another; and so powerful was its effects, when the Holy Spirit was poured forth upon the disciples on the day of pentecost,† that they were bound together as one man in the precious feeling of union with the Divine Being and with each other in him, that no one considered the things he possessed as his own, but they had all in common—the selfish principle was overcome, and pure benevolence supplied its place. It is this divine love which has supported the members of the spiritual kingdom through all ages, under their afflictions, tribulations, and persecutions. This has at times even made them joyful in their prisons, caused them finally to triumph over all the wrath and malice of their enemies, and to rejoice in him who had counted them worthy to suffer for his name's sake.

Faith is another of the fruits of the Spirit, and so essential, that the apostle declares, "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.‡" How reasonable it is to believe in the existence of God, has already been stated; and also, that we cannot believe in him savingly, but by obeying the divine principle, the Spirit of Christ as manifested in the secret of our souls. A mere assent to the truth of certain doctrines is not sufficient, but the belief and faith here spoken of, are only experienced under the influence of the Spirit, of the witness for God in the heart.

* John xiii. 35.

† Acts iv. 32.

‡ Heb. xi. 6.

“He that believeth hath the witness in himself.*” This witness is at times mercifully accompanied with an indisputable degree of evidence; in the precious feeling of this the apostle exclaimed, even when under great tribulation, “I know whom I have believed.†” And again: “The Spirit itself beareth witness with our spirit, that we are the children of God.‡” This faith is not a speculative notion, but an operative principle—“it works by love;” “it purifies the heart.§” It was this which prepared the righteous from the beginning of time, to receive immediate communications from the Divine Being, who has in different ages, in divers manners, condescended to make known his will to his servants as intelligibly as when a man speaks to his friend. Thus he encouraged the father of the faithful with, “Fear not Abram; I am thy shield, and thy exceeding great reward.||” To the patriarchs, to Moses, and to the prophets, he communicated his will in a supernatural manner; yet the impression was so clear and strong, that they began their message with “Thus saith the Lord.”

Without faith in the inward revelation of the Spirit of God, it is impossible savingly to understand the written revelation as contained in the Holy Scriptures. A wicked man might learn to repeat them from beginning to end, and still remain as corrupt as ever. They are only to be thus understood by a measure of that Spirit by which they were dictated, only by coming to Christ, who said to the unbelieving Jews, “Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me,

* 1 John, v. 10.

+ 2 Tim. i. 12.

‡ Rom. viii. 16.

§ Gal. v. 6.—Acts, xv. 9.

|| Gen. xv. 1.

*And ye will not come to me, that ye might have life.**"

These are the fruits by which individuals in the two states may be recognized, and much does it behove us to examine to which of them we belong; for, however we may distinguish ourselves from each other by forms and ceremonies, or the non-observance of any, we do not read of more than two classes in the representation of the great day, —the sheep and the goats†—those who shall have endeavoured to be conformed to the divine will, and those who shall have rebelled against it.

All who are in the spiritual state, are, notwithstanding the distinction of sects, members of the one true church, of which Christ is the head. All these, of whatever sect or country, are in spiritual union and communion, in a holy relationship, the Divine nature in one being in unison with the same nature in another. Thus the Evangelist, in the visions of God, "beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, crying with a loud voice, Salvation to our God, which sitteth upon the throne and to the Lamb.‡"

In which ever of these states we may centre at last, during the present season of probation, individuals may pass from one to the other. Even they who have tasted that the Lord is gracious, may, through disobedience and a preference to the things of time, gradually fall away; they are surrounded with snares, and ought to be perpetually on the watch. It will not do to presume upon what we may have once experienced of the loving kindness of the Lord, for the soul can only be kept in the spiritual state by the renewings of

* John, v. 39, 40.

† Matt. xxv, 32.

‡ Rev. vii, 9, 10.

the Holy Ghost which must be waited for, and sought after daily. We should pray to be clothed with real humility of mind, as it will contribute greatly to our safety; and we may be assured, that if we feel any thing like self consequence or pride, we are then in imminent danger. Even those who have been favoured clearly to perceive the intimations of the divine law, and enabled to obey its requirings, will be sensible that their experience does not in the least encourage a self-righteous spirit. They will find, that the more they become acquainted with their own hearts, and the more they see of the purity and excellence of the exhaustless source of good, the more insignificant they become in their own estimation. Whilst the filial fear of God, and the experience of his goodness, will establish their hearts in the faith, and produce an increase of joy in his service, they will continue to find that all their spiritual blessings are at his disposal, and that it is only as he is pleased to dispense them from day to day, that they can feel any enjoyment of his presence.

On the other hand, those in the carnal state may, by admitting the light, discover their dangerous situation. If these close in with the offered means of salvation, this light will increase more and more unto the perfect day, in which every thing essential to their peace will be seen clearly: and as they persevere, they will know a complete deliverance from "the power of darkness,*" and a being "translated into the kingdom of the dear Son of God." But this is a gradual work; and even when we have been favoured to experience its beginnings, we must

not be too much discouraged, if the evil propensities of nature should sometimes prevail. We must expect temptation, but sin consists only in joining in with, and yielding to the temptation. In proportion as we do so, the light will become dim : and after having yielded to one temptation, we shall be less able to withstand the next, and in great danger of being left in utter darkness. We cannot of ourselves think a good thought ; it is, therefore, of the utmost importance to cherish even the feeblest desires after Divine good : they come from above, and are indications that the day of our visitation is not passed over. If we are careful to encourage them, they will gain strength. Of how great, of how unspeakably great importance, is it to attend to these first invitations of divine grace ! If we will but improve the opportunity, by attending to what is manifested by the light, even in things which might be deemed little in the eye of the world, we may gradually pass from the carnal to the spiritual state, and when we are once happily on our way, we shall find fresh motives for perseverance in the remembrance of past favours and deliverances, and in those exceedingly great and precious promises contained in the Holy Scriptures, when any of them are sealed upon our mind as applicable to us.

The Divine Majesty is not to be comprehended by our gross organs ; as he is a Spirit, so he communicates spiritually with the soul or spirit of man. Religion, we have seen, is a spiritual work, and its highest office, worship, can only be acceptably performed by those who have experienced something of a preparation of heart for this solemn duty. The apostle declares, “to be

carnally-minded is death, but to be spiritually minded is life and peace." "The carnal mind is enmity against God,*" therefore they who are in this state cannot be prepared to worship aright. Worship implies service, devotion, obedience; and as we cannot, without Divine help, bring our minds into a proper state to approach the source of purity, it is our duty to wait for qualification in reverential silence. We must endeavour to abstract our thoughts as much as possible from the things of time and sense: we must labour to still the passions, that so our minds may be fixed upon infinite wisdom and goodness; we must avoid following any train of ideas, which do not bring with them a degree of evidence that they originate from the operation of the Divine Spirit in the heart. If, at these times, we are made sensible that our sins and infirmities prevent our approaching before the Almighty with acceptance; or if even condemnation and sorrow should be our portion, in feeling that we have incurred the displeasure of so good and gracious a Being, let us not be too much discouraged. We have abundant cause to believe; that if, in sincerity and faith, we seek unto him whom we have offended, these very conflicts will prove great blessings unto us, and that in his appointed time we shall have to praise the Lord for his goodness.

Nor ought we to be discouraged, if sometimes we should have to wait long, under a sense of deep poverty of spirit; for if this does not arise from unfaithfulness on our part, it is a highly acceptable state, however humiliating to human nature. "Blessed are the poor in spirit,

* Rom. viii. 7.

for theirs is the kingdom of heaven.*" But if we persevere, and faint not, we shall, in the Lord's time, which no man can hasten, assuredly reap the soul-enriching harvest of that peace, which passeth all understanding;† we shall, at times, in our humble and silent waiting, feel our hearts filled with the love of God, and experience a joy far superior to any thing which this world can afford. What could any poor mortal desire more than to feel a degree of union with the greatest of Beings—even with him who created and sustains the worlds. When any thing like this is experienced, all anxiety will be removed respecting the things of time, as well as of eternity; knowing that we have ample ground to trust our great and good Master for that support which he has uniformly promised. When the mind is thus prepared, it is peculiarly fitted to receive divine impressions; and as we yield obedience to the requirings of duty which may open before us, though at first they may appear small and contrary to our natural inclination, we shall surely witness an increase of strength. If we continue faithful, we shall know by incontrovertible evidence in the secret of our souls, "that we have not followed cunningly devised fables,‡" but, through the power of redeeming love, have been enabled to build upon the "sure foundation,§" the immutable Rock of truth. While these dispositions of mind are experienced, our whole lives will be one continued act of worship; and though, in our common and lawful concerns, it will be our duty to direct our attention to various engagements, yet, while the love of God occupies the chief place in the heart, we shall suffer

* Matt. v. 3. † Phil. iv. 7. ‡ 2 Pet. i. 16. § 2 Tim. ii. 19.

no injurious distraction. We may be enabled to conduct our necessary worldly affairs in such a manner as to become preachers of righteousness. even in the manner of transacting them in the view of the world, whereby our heavenly Father may be glorified. The Saviour, when interceding for the disciples, said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil ;*" and when disengaged from business, or when any little interval occurs in it, we may again retire into the recess of our heart, and sit as at the feet of our beloved. O precious privilege, thus to experience the truth of that declaration of the Saviour : "Behold, the kingdom of God is within you.†" Great consolation and increase of strength may be derived from thus frequently retiring, and from mental prayer ; for, he "who seeth in secret,‡" is ever ready to listen to the humble aspirations of those who feel that they have no other helper : but we must *seek*, if we would *find*—we must *knock*, before we can expect an entrance.

Although every individual may thus worship in the temple of his heart, it is incumbent upon us publicly to assemble at certain times and places for the performance of this duty ; not only as it becomes us to give open testimony to the world of our dependence upon the Supreme Being, but as much benefit may be derived from this united engagement of heart ; for great strength and refreshment are experienced in the sympathy of the spirits of our fellow-believers. The neglect of public worship is almost always a sure indication of an alarming state of indifference to those

* John xii. 15.

† Luke xvii. 21.

‡ Matt. vi. 18.

things in which our everlasting peace is most deeply concerned ; for when we are truly awakened to the importance of endeavouring to make our calling and election sure, we shall be glad to avail ourselves of every opportunity of increasing our spiritual strength.

It becomes the heads of families in their highly responsible station, in an especial manner to consider not only how their example may influence the minds of their important charge, but early, unremittingly, and constantly to train them up in the performance of this primary duty. It is natural to show an eagerness toward that in which we are interested ; accordingly, we find that the pious in all ages were in the practice of assembling together, and comforting and encouraging each other. With what approbation this was marked by the Almighty himself, appears by this declaration of his prophet (Malachi, iii. 16. 17.) “ They that feared the Lord, spake often one to another ; and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him.”

We may derive the highest encouragement in the discharge of this primary duty, even in very small companies, by the gracious promise of the Head of the Church, “ Where two or three are gathered together in my name, there am I in the midst of them.*” This can only be understood of his spiritual appearance, in the same manner as when comforting his poor disciples, a short

* Matt. xviii. 20.

time before they were deprived of his bodily presence, he tells them, "Lo! I am with you always, even unto the end of the world.*" Here the obligation to the performance of legal ceremonies being nearly at an end, our Lord more clearly points out to his chosen followers the nature of that transcendantly glorious dispensation which was about to burst forth upon the world.—O the heavenly, the consoling language! "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you; that where I am, ye may be also.†"—O, the depth of the love of Christ! he will never leave his people; he will have them near him where he is, and even in glory for ever! The disciples had hitherto enjoyed his blessed company, and had been eye-witnesses of his wonderful works; and now he tells them, that he will be ever present with them in a spiritual and more intimate manner: "I have yet many things to say unto you, but ye cannot bear them now, howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come.‡" And again, in that affecting prayer to his Father, he extends his views through all ages, even unto us, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."—"I in them, and thou in me, that they may be made perfect in one.§"

* Matt. xxviii. 20.

† John, xvi. 12, 13.

‡ John, xiv. 1, 2, 3.

§ John, xvii. 20, 21, 23.

And the apostle Paul lays such stress upon the necessity of the indwelling of Christ in his disciples, that he thus exhorts the Corinthians: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*"

It is, as has been already said, only under the influence of this Divine Spirit in the heart, that acceptable worship can be performed; without it, the most excellent forms of words will be employed in vain, as well as outward rites and ceremonies. It cannot be doubted that many pious persons, who are in the use of them, offer acceptable worship, yet its acceptance consists not in the form which they practice, but in the disposition of the heart; and the great danger of forms is, that many may adopt them without seeking after the Divine substance which alone can save. Though the Redeemer, in fulfilling all righteousness, submitted in his own person to the ceremonies of a less perfect dispensation, which was but preparatory to his own, yet all these types and shadows came to an end when he exclaimed upon the cross, "It is finished!†" Prayer is an important part of worship; it is repeatedly enjoined in Holy Writ; and those who are awakened to a true sense of their spiritual condition, will be the most frequently aware of the necessity of their being thus engaged. But as there are different degrees of growth in religion, and the mind is not always in the same state, a set form of words can never be applicable at all times to the same person, much less to a mixed multitude. It is indeed an awful thing for one

* 2 Cor. xiii. 5.

† John, xix. 30.—Col ii. 14.

in the constant habit of indulging his sensual appetites, to address himself to the Source of Purity, in sentiments and with words suited to those who have arrived at large experience in the work of sanctification. This would be considered as mockery and insult, if transacted between man and man; how, then, must it be viewed by the Searcher of hearts! May not such expect this answer, "Your incense is an abomination." Even they who are rightly disposed know not what to ask but as the Spirit helpeth their infirmities; we are ignorant of what is best for ourselves, and our minds must be divinely influenced and directed, if we pray acceptably.

True worship, then, can only be performed "in spirit and in truth,*" and such worshipers are sometimes favoured to experience a union and communion of spirit, which wonderfully strengthens and animates them, even when not a word is uttered during the whole time of their meeting; they are secretly and immediately instructed by Him who teaches as never man taught. Sometimes, however, he sees meet to make use of instruments, by influencing the minds of some to minister in the ability which he gives to the various states of a mixed congregation; and when this is done in the fresh feeling of divine power and life, it tends to the edification of the body. It is made to apply to the condition of individuals present, and coming from the true source, it carries its own evidence with it. As the Divine Being alone knows the state of the heart, and as there is a great variety of *states*, so he is pleased to make use of various instruments for the accomplishment of his gracious purposes. In this re-

* John, iv. 23, 24.

spect there was a beautiful order in the primitive church: all, who were rightly influenced, might prophesy or minister one by one,* and if any thing were revealed to another that sat by, the first was to hold his peace. Here a fresh revelation was distinctly pointed at; even he, who at times might, under the unction of the Holy One, minister to the states of the people, must keep silence if the revelation was vouchsafed to another who sat by; and this is now the ministry even in "the ability which God giveth,†" by which the sincere-hearted are comforted and refreshed. But if the instrument, through unwatchfulness, mixes any thing of mere human contrivance, however excellent the form of words may be, it is liable to bring a cloud and darkness over those who have spiritual discernment.

It was said of our Lord, that "his word was with power;‡" and the words of his ministers will, when they are rightly engaged, be also attended with a degree of power. Paul said, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.§" And as these divine gifts are vouchsafed to the unlearned as well as the learned, and to women as well as to men, there must be no restriction in the Church of Christ, lest we should be found attempting to limit the Holy One. Human learning, however useful in its proper place, can by no means of itself qualify for a minister of the gospel; they who depend upon it may expect to incur this rebuke: "They run, and I have not sent them, therefore they shall not profit the people." Some of the

* 1 Cor. xiv. 30, 31.

† Luke, iv. 32.

+ 1 Pet. iv. 11.

§ 1 Cor. ii. 4.

first preachers were poor fishermen, and yet how powerful was their ministry. The Lord's prophet Amos, when declaring his commission, says, "I was no prophet, neither a prophet's son, but a gatherer of sycamore fruit; and the Lord *called* me, and said unto me, Go, speak to my people Israel.*" It is this divine and inward *call*, this "necessity,†" which the apostle speaks of, and which he felt so strongly, that he would have incurred *Wo* if he had *not* preached the Gospel: it is this, in the constraining power of heavenly love, which alone can make a true minister of Christ, and without this, all the erudition in the world is but as the sounding brass or the tinkling cymbal. The disposition and temper of a true minister of the gospel are pointed out by the great apostle, where he says "Though I preach the gospel, I have nothing to glory of.‡" They must not preach with a view to popularity, or to make gain of their hearers; but as they have received their call freely, they are required to administer freely. They must not seek to fix the attention of their hearers upon themselves, but direct them to their Great Master, the Shepherd and Bishop of Souls, according to the declaration of the same apostle, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.§"

How simple, how beautiful, is the religion of Jesus! there is no complexity in it, no deep study is necessary. Nothing more is required than fervent devotion of heart, a dedication of the soul and all its faculties, a surrender of our own wills and our own wisdom to the guidance of the

* Amos, vii. 14, 15.

† 1 Cor. ix. 16.

‡ 1 Cor. ix. 16.

§ 2 Cor. iv. 5.

Holy Spirit: Come to Christ in the simplicity of little children, and he will receive you now, as readily as he did those in the same state formerly, when he declared that of such was the kingdom of heaven.* This last and most perfect dispensation exceeds all others, in not merely giving precepts for the regulation of our external conduct; but it applies immediately to the very source from which all actions proceed;—it strikes at the root of evil, it condemns even every impure thought, and changes the very affections and bent of the soul. This, and this only, is the radical cure for the evils of our nature, and if generally submitted to and followed, would convert the wilderness of this world into a paradise; it would “make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness should be found therein, thanksgiving, and the voice of melody.†”

* Matt. xix. 14.

† Isaiah, li. 3.

FINIS.

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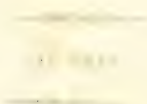
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EXTRACT, &c.

§. 1. *On Humility.*

BE humble: it becomes a creature, a depending being, that lives not of itself, but breathes in another's air, with another's breath, and is accountable for every moment of time, and can call nothing its own, but is absolutely a tenant at will of the great Lord of heaven and earth. And of this excellent quality you cannot be wanting, if you dwell in the holy fear of the omnipresent and allseeing God; for that will show you your vileness and his excellency; your meanness, and his majesty; and withal, the sense of his love to such poor worms, in the testimonies he gives of his daily care, mercy, and goodness, that you cannot but be abased, laid low and humble: I say, the fear and love of God begets humility, and humility fits you for God and men. You cannot well step amiss, if this virtue dwell but richly in you; for then God will teach you. The humble he teacheth his ways, and they are all pleasant and peaceable to his children: yea, he "giveth grace to the humble," but "resisteth the proud," Jam. iv. 6. 1 Pet. v. 5.—He regardeth the proud afar off, Psal. cxxxviii. 6. They shall not come near him, nor will he hear them in the day of their distress, read Prov. xi. 2, xv. 33, xvi. 18, 19. Humility seeks not the last word, nor first

place; she offends none, but prefers others, and thinks lowly of herself; is not rough or self-conceited, high, loud, or domineering: blessed are they that enjoy her. "Learn of me," said Christ, "for I am meek and lowly in heart." He washed his disciples' feet, John xiii. Indeed himself was the greatest pattern of it. Humility goes before honour, Prov. xviii. 12. There is nothing shines more clearly through Christianity than humility; of this the holy Author of it is the greatest instance. He was humble in his incarnation; for he that thought it no robbery to be equal with God, humbled himself to become a man, and many ways made himself of no reputation. As first, in his birth or descent, it was not of the princes of Judah, but a virgin of low degree, the espoused of a carpenter, and so she acknowledges in her heavenly anthem, or ejaculation, Luke i. 47, 48, 52, speaking of the great honour God had done her: "And my spirit hath rejoiced in God my Saviour; for he hath regarded the low estate of his handmaiden; he hath put down the mighty from their seats, and exalted them of low degree." Secondly, He was humble in his life: he kept no court but in deserts and mountains, and in solitary places; neither was he served in state, his attendants being of the mechanic size. By the miracles he wrought, we may understand the food he eat, viz. barley-bread and fish; and it is not to be thought there was any curiosity in dressing them. And we have reason to believe his apparel was as moderate as his table. Thirdly, He was humble in his sufferings and death; he took all affronts patiently, and in our nature triumphed over revenge; he was despised, spit upon, buffeted, whipped, and finally crucified between thieves,

as the greatest malefactor : yet he never reviled them, but answered all in silence and submission, pitying, loving, and dying for those by whom he was ignominiously put to death. O mirror of humility ! Let your eyes be continually upon it, that you may see yourselves by it. Indeed his whole life was one continued great act of self-denial : and because he needed it not for himself, he must needs do it for us ; thereby leaving us an example that we should follow his steps, 1 Pet. ii. 24. And as he was, we should be, in this world, according to the beloved disciple, 1 John ii. 6. so what he did for us, was not to excuse but excite our humility. For as he is like God, we must be like him ; and that the forward, the contentious, the revengeful, the striker, the dueller, &c. cannot be said to be of that number, is very evident. And the more to illustrate this virtue, I would have you consider the folly and danger of pride, its opposite : for this it was that threw the angels out of heaven, man out of paradise, destroyed cities and nations, was one of the sins of Sodom, Ezek. xvi. 49. the destruction of Assyria and Israel, Isa. iii. 16. and the reason given by God for his great vengeance upon Moab and Ammon, Zeph. ii. 9, 10. Besides, pride is the vainest passion that can rule in man, because he has nothing of his own to be proud of, and to be proud of another's, shows want of wit and honesty too. He did not only not make himself, but is born the nakedest and most helpless of almost all creatures. Nor can he add to his days or stature, or so much as make one hair of his head white or black. He is so absolutely in the power of another, that, as I have often said, he is at best but a tenant at will of the great Lord of all, holding life,

health, substance, and every thing at his sovereign disposal: and the more man enjoys, the less reason he has to be proud; because he is the more indebted and engaged to thankfulness and humility.

Wherefore avoid pride, as you would avoid the devil; remembering you must die, and consequently those things must die with you that could be any temptation to pride; and that there is a judgment follows, at which you must give an account, both for what you have enjoyed and done.

§. 2. *On Meekness.*

FROM humility springs meekness. Of all the rare qualities of wisdom, learning, valour, &c. with which Moses was endued, he was denominated by his meekness; this gave the rest a lustre they must otherwise have wanted. It seems to be humility perfectly digested, and from a virtue become a nature. A meek man is one that is not easily provoked, yet easily grieved; not peevish or testy, but soft, gentle, and inoffensive. O blessed will you be, my dear children, if this grace adorn you! There are divers great and precious promises to the meek in scripture. That God will beautify the meek with salvation; and Blessed are they, for they shall inherit the earth. Psal. cxlix. 4.; Matt. v. 5. Christ presses it in his own example, "Learn of me, for I am meek, &c." Matt. xi. 29. and requires his to become as little children, in order to salvation, Matt. xviii. 3. And a meek and quiet spirit is of great price with the Lord, 1 Pet. iii. 4. It is a fruit of the spirit, Gal. v.

22, 23. exhorted to, Eph. iv. 2; Col. iii. 12; Tit. iii. 2.—and many places more to the same effect.

§. 3. *On Patience.*

PATIENCE is an effect of a meek spirit, and flows from it: it is a bearing and suffering disposition: not cholerick or soon moved to wrath, nor vindictive; but ready to hear and endure too, rather than be swift and hasty in judgment or action. Job is as much famed for this, as was Moses for the other virtue: without it there is no running the Christian race, or obtaining the heavenly crown; without it there can be no experience of the work of God, Rom. v. 3, 4, 5, for patience worketh, saith the apostle, experience; nor hope of an eternal recompence, for experience worketh that hope. Therefore, says James, "Let patience have its perfect work," Jam. i. 4. It is made the saints' excellency: Here is the patience of the saints, Rev. xiii. 10. It is joined with the kingdom of Christ, Rev. i. 9. Read Luke, xxi. 19, "In your patience possess ye your souls;" Rom. xii. 12, xv. 4; 2 Cor. vi. 4; 1 Thes. v. 14, "Be patient towards all men:" Tit. ii. 2; Heb. vi. 12; x. 36; which shows the excellency and necessity of patience, as that does the true dignity of a man. It is wise, and will give you great advantage over those you converse with on all accounts; for passion blinds men's eyes, and betrays men's weakness; patience sees the advantage, and improves it. Patience inquires, deliberates, and brings to a mature judgment; through your civil as well as Christian course, you cannot act wisely and

safely without it; therefore I recommend this blessed virtue to you.

§. 4. *On Mercy.*

SHOW mercy whenever it is in your power; that is, forgive, pity, and help; for so it signifies. Mercy is one of the attributes of God. Gen. xix. 19; Exod. xx. 6; Psal. lxxxvi. 15; Jer. iii. 12. It is exalted in Scripture above all his works, and is a noble part of his image in man. God hath recommended it, Hos. xii. 6. "Keep mercy and judgment, and wait on thy God." God hath shown it to man, and made it his duty, Mic. vi. 8. "He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly (or, to humble thyself to walk) with thy God?" A short but ample expression of God's love, and man's duty, (happy are you if you mind it,) in which you see mercy is one of the noblest virtues. Christ has a blessing for them that have it, "Blessed are the merciful, Matt. v. for they shall obtain mercy;" a strong motive indeed. In Luke, vi. 35, 36, he commands it. "Be you merciful, as your Father is merciful." He bid the Jews, that were so over righteous, but so very unmerciful, learn what this meaneth. "I will have mercy, and not sacrifice," Matt. ix. 13. And in his parable of the Lord and his servants, he shows what will be the end of the unmerciful steward, Matt. xviii. 34, 35 that having been forgiven much by his master, would not forgive a little to his fellow-servant. Mercy is a great part of God's law, Exod. xxiii. 4, 5. It is a material part of God's true fast, Isai. lviii.

6, 7. It is a main part of God's covenant, Jer. xxxi. 54: Heb. viii. 12. And the reason and rule of the last judgment, Matt. xxv. 31, to the end: pray read it. It is a part of the undefiled religion, Jam. i. 27. iii. 17. Read Prov. xiv. 21, 22. But the merciful man's mercy reaches further, even to his beast; then surely to man, his fellow-creature, he shall not want it. Wherefore, I charge you, oppress nobody, man nor beast. Take no advantage upon the unhappy, pity the afflicted, make the case your own, and that of their wives and poor innocent children the condition of yours; and you cannot want sympathy, bowels, forgiveness, nor a disposition to help and succour them to your ability. Remember, it is the way for you to be forgiven and helped in time of trial. Read the Lord's prayer, Luke, xi.—Remember the nature and goodness of Joseph to his brethren; follow the example of the good Samaritan, and let Edom's unkindness to Jacob's stock, Obad. 10—16, and the heathens' to Israel, Zech. i. 21, ii. 8, 9, be a warning to you. Read also Prov. xxv. 21, 22; Rom. xii. 19, 20.

§. 5. *On Charity.*

CHARITY is a near neighbour to mercy. It is generally taken to consist in this, Not to be censorious, and to relieve the poor. For the first remember you must be judged, Matt. vii. 1. And for the last, remember you are but stewards. Judge not, therefore, lest you be judged. Be clear yourselves before you sling the stone. Get the beam out of you own eye; it is humbling doctrine, but safe. Judge, therefore, at your own

peril ; see it be righteous judgment, as you will answer it to the great Judge. This part of charity also excludes whisperings, backbiting, tale-bearing, evil surmising ; most pernicious follies and evils, of which beware. Read 1 Cor. xiii. For the other part of charity, relieving the poor, it is a debt you owe to God : you have all you have or may enjoy, with the rent-charge upon it. The saying is, that he who gives to the poor, lends to the Lord ; but it may be said, not improperly, the Lord lends to us to give to the poor. They are at least partners by Providence with you, and have a right you must not defraud them of. You have this privilege indeed, when, what, and to whom ; and yet, if you heed your guide, and observe the object, you will have a rule for that too.

I recommend little children, widows, infirm and aged persons, chiefly to you ; spare something out of your own belly, rather than let theirs go pinched. Avoid that great sin of needless expense on your persons and on your houses, while the poor are hungry and naked. My bowels have often been moved, to see very aged and infirm people, but especially poor helpless children, lie all night, in bitter weather, at the thresholds of doors in the open streets for want of better lodgings. I have made this reflection, “If *you* were so exposed, how hard would it be to endure ?” The difference between our condition and theirs has drawn from me humble thanks to God, and great compassion and some supply to those poor creatures. Once more, Be good to the poor. What do I say ? Be just to them, and you will be good to yourselves : think it your duty, and do it religiously. Let the moving passage, Matt. xxv. 35, to the end, live

in your minds : ‘ I was an hungred, and thirsty, and naked, sick, and in prison, and you administered unto me ;’ and the blessing that followed : also what he said to another sort, ‘ I was an hungered, and thirsty, and naked, and sick, and in prison, and you administered not unto me,’ for a dreadful sentence follows to the hard-hearted world. Wo be to them that take the poor’s pledge, Ezek. xviii. 12, 13, or eat up the poor’s right. O devour not their part ! less, lay it out in vanity, or lay it up in bags, for it will curse the rest. Hear what the Psalmist says, Psal. xli. “ Blessed is he that considereth the poor, the Lord will deliver him in time of trouble : the Lord will preserve him and keep him alive, and he shall be blessed upon the earth ! and thou wilt not deliver him unto the will of his enemies : the Lord will strengthen him upon the bed of languishing : thou wilt make all his bed in his sickness.” This is the reward of being faithful stewards and treasurers for the poor of the earth. Have a care of excuses, they are I know ready at hand ; but read Prov. iii. 27, 28. “ Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.” Also bear in mind Christ’s doctrine, Matt. v. 42. “ Give to him that asketh thee ; and from him that would borrow of thee, turn not thou away.” But above all, remember the poor woman that gave her mite : which Christ preferred above all, because she gave all : but it was to God’s treasury, Mark xii. 42, 43, 44.

§. 6. *On Liberality.*

LIBERALITY or bounty is a noble quality in man, entertained of few, yet praised of all; but the covetous dislike it, because it reproaches their sordidness. In this she differs from charity, that she has sometimes other objects, and exceeds in proportion: for she will cast her eye on those that do not absolutely want, as well as those that do; and always outdoes necessities and services. She finds out virtue in a low degree, and exalts it. She eases their burthen that labour hard to live: many kind and generous spells such find at her hand, that do not quite want, whom she thinks worthy. The decayed are sure to hear of her. She takes one child, and puts out another, to lighten the load of overcharged parents;—more to the fatherless. She shows the value of services in her rewards, and is never debtor to kindnesses; but will be creditor on all accounts. Where another gives sixpence, the liberal man gives his shilling; and returns double the tokens he receives. But liberality keeps temper too; she is not extravagant any more than she is sordid: for she hates niggards' feasts as much as niggards' fasts: and as she is free, so she is plentiful, but not superfluous and extravagant. You will hear of her in all histories, especially in Scripture, the wisest as well as best of books: her excellency and her reward are there. She is commanded and commended, Deut. xv. 3, 4, 7, 8, and Psal. xxxvii. 21, 26. The righteous sheweth mercy and giveth; and the good man is ever merciful and lendeth. He shows favour and lendeth, and disperseth abroad, Psalm, cxii. 5, 9. "There is

that scattereth; and yet increaseth? and there is that withholdeth more than is meet, but it tendeth to poverty: the liberal soul shall be made fat," Prov. xi. 24, 25. The bountiful eye shall be blessed, Prov. xxii. 9. The churl and liberal man are described, and a promise to the latter, that his liberality shall uphold him, Isa. xxxii. 7, 8. Christ makes it a part of his religion, and the way to be the children of the Highest (read Luke, vi. 34, 35.) to lend and not receive again, and this to enemies as well as friends; yea, to the unthankful and to the evil: no exception made, no excuse admitted. The apostle Paul, 2Cor. ix. 5—10. enjoins it, threatens the strait hand, and promises the open-hearted a liberal reward.

Wheresoever therefore, my dear children, liberality is required of you, God enabling you, sow not sparingly nor grudgingly, but with a cheerful mind, and you shall not go without your reward; though that ought not to be your motive. But avoid ostentation, for that is using virtue to vanity, which will run you to profuseness, and that to want; which begets greediness, and that avarice, the contrary extreme: as men may go westward till they come east, and travel till they, and those they left behind them, stand antipodes, up and down.

§. 7. *On Justice.*

JUSTICE or righteousness is another attribute of God, Deut. xxxii. 4; Psal. ix. 7, 8. v. 8; Dan. ix. 7, of large extent in the life and duty of man. Be just therefore, in all things, to all: to God as your Creator; render to him that which is his,

your hearts; for that acknowledgment he has reserved to himself, by which only you are entitled to the comforts of this and a better life. And if he has your hearts, you have him for your treasure, and with him all things requisite to your felicity. Render also to Cæsar that which is his, lawful subjection; not for fear only, but conscience sake; to parents, a filial love and obedience; to one another, natural affection; to all people, in doing as you would be done by. Hurt no man's name or person. Covet no man's property in any sort. Consider well of David's tenderness to Saul, when he sought his life, to excite your duty; and Ahab's unjust covetousness and murder of Naboth, to provoke your abhorrence of injustice. David, though anointed king, took no advantages: he believed, and therefore did not make haste; but left it to God to conclude Saul's reign, for he would not hasten it: a right method, and a good end. My dear children, God has shown it you, and requires it of you.

Remember the tenth commandment, it was God that gave it, and will judge you by it. It comprehends restitution as well as acquisition, and especially the poor man's wages, Lev. xix. 13; Deut. xxiv. 14, 15; Jer. xxii. 13; Amos, v. 11; Mal. iii. 5. Samuel is a great and good example of righteousness, 1 Sam. xii. 3. He challenged the whole house of Israel: 'Whom had he oppressed or defrauded?' The like did the apostle to the Corinthians, 2 Cor. vii. 2. He exhorted the Christians to be careful that they did not defraud, 1 Thes. iv. 6, for this reason, that God was the avenger of the injured. To your utmost power, therefore, owe no one any thing but love, and that in prudence as well as

righteousness; for justice gives you reputation, and adds a blessing to your substance: it is the best security you can have for it.

I will close this head with a few scriptures to each branch. To your superiors; "Submit to every ordinance of man for the Lord's sake," 1 Pet. ii. 13. "Obey them that have the rule over you," Heb. xiii. 17. Speak not evil of dignities, Jude, 8; 2 Pet. ii. 10. "My son, fear thou the Lord and the King, and meddle not with them that are given to change," Prov. xxiv. 21.

To your parents; Honour your father and your mother, that the days may be long in the land which the Lord your God shall give you, Exod. xx. 12. "Children, obey your parents," it is the first command with promise, Ephes. vi. 1, 2. Great judgments follow those that disobey this law, and defraud their parents of their due: "Whoso robbeth his father or his mother, and saith it is no transgression, the same is the companion of a destroyer," Prov. xxviii. 24: [for] such would destroy their parents if they could. It is charged by the prophet Ezekiel upon Jerusalem, as a mark of her wicked state: 'In thee have thy princes set lightly by father and mother, oppressed strangers, and vexed fatherless and widows,' Ezek. xxii. 6, 7.

To thy neighbour; hear what God's servants taught: "To do justice and judgment, is more acceptable to the Lord than sacrifice," Prov. xxi. 3. Divers weights and measures are alike abomination unto the Lord, Lev. xix. 36; Deut. xxv. 13 to 16 inclusive; Prov. xi. 1, xx. 10, 23. Read Prov. xxii. 16, 22, 23, xxiii. 10, 11. Peruse the sixth of Micah; also Zech, viii. 16, 17; and especially the fifteenth Psalm, as a short but full measure of life, to give acceptance with God.

I have said but little to you of distributing justice, or being just in power or government; for I should desire you may never be concerned therein, unless it were upon your own principles, and then the less the better; unless God require it from you. But if it ever be your lot, know no man after the flesh; know neither rich nor poor, great nor small, nor kindred, nor stranger, but the cause, according to your understanding and conscience, and that upon deliberate inquiry and information. Read *Exod. xxiii.* from 1 to 9; *Deut. i. 16, 17, xvi. 19, 20, xxiv. 17*; *2 Sam. xxiii. 3*; *Jer. xxii. 3, 4*; *Prov. xxiv. 23*; *Lam. iii. 35, 36*; *Hos. xii. 6*; *Amos, viii. 4, 5, 6, 7, 8*; *Zeph. ii. 3, iii. 1, 3*; *Zech. vii. 9, 10*; *Jer. v. 4, 5, 6, viii. 6, 7*; which show both God's commands and complaints, and man's duty in authority; which, as I said before, wave industriously at all times, for privacy is freed from the clamour, danger, incumbrance, and temptation, that attend stations in government; never meddle with it, but for God's sake.

§. 8. *On Integrity.*

INTEGRITY is a great and commendable virtue. A man of integrity is a true man, a bold man, and a steady man; he is to be trusted and relied upon; no bribes can corrupt him, no fear daunt him; his word is slow in coming, but sure; he shines brightest in the fire, and his friend hears of him most when he most needs him. His courage grows with danger, and conquers opposition by constancy. As he cannot be flattered or frightened into that he dislikes, so he hates flattery and temporizing in others. He runs with

truth, and not with the times; with right, and not with might. His rule is straight; soon seen, but seldom followed: it has done great things. It was integrity preferred Abel's offerings, translated Enoch, saved Noah, raised Abraham to be God's friend, and father of a great nation, rescued Lot out of Sodom, blessed and increased Jacob, kept and exalted Joseph, uphold and restored Job, honoured Samuel before Israel, crowned David over all difficulties, and gave Solomon peace and glory, while he kept it: it was this preserved Mordecai and his people, and signally defended Daniel among the lions; and the children in the flames. Thus is the scripture fulfilled: "The integrity of the upright shall guide them," Prov. xi. 3. O my dear children! fear, love, and obey the great, holy and unchangeable God, and you shall be happily guided, and preserved through your pilgrimage to eternal glory.

§. 9. *On Gratitude.*

GRATITUDE, or thankfulness, is another virtue of great lustre, and so esteemed with God and all good men: it is an owning of benefits received, to their honour and service that confer them. It is indeed a noble sort of justice, and might, in a sense, be referred as a branch to that head; with this difference, that since benefits exceed justice, the tie is greater to be grateful, than to be just; and, consequently there is something baser and more reproachful in ingratitude than injustice. So that though you are not obliged by legal bonds or judgments, to restitution with due interest, your virtue, honour,

and humanity, are naturally pledges for your thankfulness; and by how much the less you are under external ties, esteem your inward ties so much the stronger. Those that can break them would know no bounds; for, make it a rule to you, the ungrateful would be unjust too, but for fear of the law. Always own therefore the benefits you receive, and then to choose, when they may most honour or serve those who conferred them. Some have lived to need the favours they have done; and should they be put to ask, where they ought to be invited? No matter if they have nothing to show for it; they shew enough, when they show themselves to those they have obliged; and such see enough to induce their gratitude, when they see their benefactors in adversity: the less law, the more grace, and the stronger tie. It is an evangelical virtue, and works, as faith does, only by love; in this it exactly resembles a Christian state. We are not under the law, but under grace; and it is by grace, and not by merit, that we are saved. But are our obligations the less to God, that he heaps his favours so undeservedly upon us? surely no. It is the like here. That which we receive is not owed or compelled, but freely given; so no tie but choice, a voluntary goodness without bargain or condition; but has this therefore no security? Yes, certainly, the greatest; a judgment-writ, and acknowledged in the mind. He is his to the altar with a good conscience;—but how long? As long as he lives. The characters of gratitude, like those of friendship, are only defaced by death, else, indelible. “A friend loveth at all times,” says Solomon, Prov. xvii. 17, and xxvii. 10. “Thine own friend, and thy father’s friend, forsake not.”

It is injustice which makes gratitude a precept. There are three sorts of men that can hardly be grateful. The fearful man, for in danger he loses his heart, with which he should help his friend. The proud man, for he takes that virtue for a reproach. He that unwillingly remembers he owes any thing to God, will not readily remember he is beholden to man. History lays it to the charge of some of this sort of great men, that, uneasy to see the authors of their greatness, they have not been quiet, till they have accomplished the ruin of those that raised them. Lastly, the covetous man is as ill at it as the other two; his gold has spoiled his memory, and will not let him dare be grateful, though perhaps he owes the best part, at least the beginning of it, to another's favour. As there is nothing more unworthy in a man, so nothing in man so frequently reproached in scripture. How often does God put the Jews in mind for their forgetfulness and unthankfulness for the mercies and favours they received from him? Read Deut. xxxii. 15. Jeshurun waxed fat, and kicked against God, grew unmindful, forgot and forsook his rock, that had done mighty things for him. Thus Moses, Deut. xxxi. 16, 17; also Judges x. 11, 12, 13; and 1 Sam. viii. 8; David likewise, in his lxxviii. cv. cvi. Psalms, gives a history of God's love to Israel, and their ingratitude. So Isa. xvii. 1 to 11. Likewise Jer. ii. 31, 32; v. 7 to 20; xv. 6; xvi. 10, 11, 12, 20, 21; xviii. 15. It is a mark of apostasy from Christianity, by the apostle, 2 Tim. iii. 2.

§. 10. *On Diligence.*

DILIGENCE is another virtue useful and laudable among men: it is a discreet and understanding application of one's self to business; and avoids the extremes of idleness and drudgery; it gives great advantages to men; it loses no time, it conquers difficulties, recovers disappointments, gives dispatch, supplies want of parts, and is that to them, which a pond is to a spring; though it has no water of itself, it will keep what it gets, and is never dry. Nor does it only concern handicrafts and bodily affairs; the mind is also engaged, and grows foul, rusty, and distempered without it. It belongs to you, throughout your whole man; be no more sauntering in your minds than in your bodies. And if you would have the full benefit of this virtue, do not balk it by a confused mind. Shun diversions; think only of the present business till that be done. Be busy to purpose; for a busy man, and a man of business, are two different things. Lay your matters right, and diligence succeeds them, else pains are lost. How laborious are some to no purpose? Consider your end well, suit your means to it, and then diligently employ them, and you will arrive where you would be, with God's blessing. Solomon praises diligence very highly: first, it is the way to wealth: The diligent hand maketh rich, Prov. x. 4. "The soul of the diligent shall be made fat," chap. xiii. 4. There is a promise to it, and one of another sort to the sluggard, chap. xxiii. 21. Secondly, it prefers men, xxii. 29. "Seest thou a man diligent in his business, he shall stand before

kings." Thirdly, it preserves an estate: "Be thou diligent to know the state of thy flocks, and look well to thy herds; for riches are not for ever." Prov. xxvii. 23, 24. There is no living upon the principal, you must be diligent to preserve what you have, whether it be acquisition or inheritance, else it will consume. In short, the wise man advises, "Whatsoever thy hand finds to do, do it with thy might," Eccl. ix. 10. As it mends a temporal state, no spiritual one can be got or kept without it. Moses earnestly presses it upon the Israelites, Deut. iv. 9, and vi. 7. The apostle Paul commends it in the Corinthians, and Titus to them for that reason, 2 Cor. viii. 7, 22. So he does Timothy to the Philippians on the same account, and urges them to work out their salvation, Phil. ii. 12, 20, 21. Peter also exhorts the churches to that purpose: "Wherefore the rather, brethren, says he, give diligence to make your calling and election sure: for if you do these things, you shall never fall," 2 Pet. i. 10; and in chap. iii. 13, 14, "Wherefore, beloved, seeing that ye look for such things (the end of the world and last judgment) be diligent that ye may be found of him in peace, without spot, and blameless." Thus, diligence is an approved virtue: but remember that it is a reasonable pursuit or execution of honest purposes; and not an overcharging or oppressive prosecution, to mind or body, of most lawful enterprises. Abuse it not therefore to ambition or avarice. Let necessity, charity, and conveniency govern it, and it will be well employed, and you may expect prosperous returns.

§. 11. *On Frugality.*

FRUGALITY is a virtue too, and not of little use in life, the better way to be rich, for it hath less toil and temptation. It is proverbial, a penny saved is a penny got: it has a significant moral; for this way of getting is more in your own power, and less subject to hazard, as well as snares, free of envy, void of suits, and is before-hand with calamities. For many get that cannot keep, and for want of frugality spend what they get, and so come to want what they have spent. But have a care of the extreme; want not with abundance, for that is avarice, even to sordidness. It is fit you consider children, age, and casualties, but never pretend those things to palliate and gratify covetousness. As I would have you liberal, but not prodigal; and diligent, but not drudging; so I would have you frugal, but not sordid. If you can, lay up one half of your income for those uses, in which let charity have at least the second consideration; but not Judas's for that was in the wrong place.

§. 12. *On Temperance.*

TEMPERANCE I must earnestly recommend to you throughout the whole course of your lives: it is numbered amongst the fruits of the Spirit, Gal. v. 23. and is a great and requisite virtue. Properly and strictly speaking, it refers to diet; but, in general, may be considered as having relation to all the affections

and practices of men. I will therefore begin with it in regard to food, the sense in which it is customarily taken. Eat to live, and not live to eat, for that is below a beast. Avoid curiosities and provocations ; let your chief sauce be a good stomach, which temperance will help to get you. You cannot be too plain in your diet, so you are clean : nor too sparing, so you have enough for nature. For that which keeps the body low, makes the spirit clear, as silence makes it strong. It conduces to good digestion, that to good rest, and that to a firm constitution. Much less feast any, except the poor ; as Christ taught, Luke xiv. 12, 13. For entertainments are rarely without sin ; but receive strangers readily. As in diet, so in apparel, observe, I charge you, an exemplary plainness. Choose your clothes for their usefulness, not the fashion ; and for covering, and not finery, or to please a vain mind in yourselves or others ; they are fallen souls that think clothes can give beauty to man. The life is more than raiment, Mat. vi. 25. But do you, my dear children, call to mind who they were of old, that Jesus said took so much care about what they should eat, drink, and put on : were they not Gentiles, Heathens, a people without God in the world ? Read Matt. vi. and when you have done that, peruse those excellent passages of the apostle Paul and Peter, 1 Tim. ii. 9, 10 ; and 1 Pet. iii. 3—5 ; where if you find the exhortation to women only, conclude it was effeminate and a shame then for men to use such arts and cost upon their persons. Follow you the example of those primitive Christians, and not voluptuous Gentiles that perverted the very order of things : for they set lust above nature, and the means above the end, and preferred

vanity to conveniency; a wanton excess that has no sense of God's mercies, and therefore cannot make a right use of them, and less yield the returns they deserve. In short, these intemperances are great enemies to health and to posterity; for they disease the body, rob children, and disappoint charity, and are of evil example; very catching, as well as pernicious evils. Nor do they end there; they are succeeded by other vices, which made the apostle put them together in his Epistle to the Galatians, chap. v. 20, 21. The evil fruits of this part of intemperance are so many and great, that upon a serious reflection, I believe there is not a country, town, or family, almost, that does not labour under the mischief of it. I recommend to your perusal the first part of, No Cross No Crown, and of the Address to Protestants, in which I am more particular in my censure of it; as are the authorities I bring in favour of moderation. But the virtue of temperance does not only regard eating, drinking, and apparel, but furniture, attendance, expense, gain, parsimony, business, diversion, company, speech, sleeping, watching; and every passion of the mind, love, anger, pleasure, joy, sorrow, resentment, are all concerned in it: therefore bound your desires, learn your wills subjection, take Christ for your example, as well as guide. It was he that led and taught a life of faith in Providence, and told his disciples the dangers of the cares and pleasures of this world; they choked the seed of the kingdom, stifled and extinguished virtue in the soul, and rendered man barren of good fruit. His sermon upon the mount is one continued Divine authority in favour of a universal temperance. The apostle, well aware of the necessity of this virtue, gave the

Corinthians a seasonable caution. "Know ye not," says he, "that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery (or seeketh victory) is temperate in all things: (he acts discreetly, and with a right judgment.) Now, they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away," 1 Cor. ix. 24 to 27. In another chapter he presses temperance almost to indifferency: "But this I say, brethren, the time is short; it remaineth, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not—and they that use this world, as not abusing it." And all this is not without reason; he gives a very good one for it: "for," saith he, "the fashion of this world passeth away; but I would have you without carefulness," 1 Cor. vii. 29, 32. It was for this cause he pressed it so hard upon Titus to warn the elders of that time to be sober, grave, temperate; Tit. ii. 2: not eager, violent, obstinate, tenacious, or inordinate in any sort. He makes it an indispensable duty in pastors of churches, that they be 'not self-willed, soon angry, not given to wine or filthy lucre; but lovers of hospitality, of good men, sober, just, holy, temperate,' Tit. i. 7, 8.

I will shut up this head, being touched upon in divers places of this advice, with this one most comprehensive passage of the apostle, Philip. iv. 5. "Let your moderation be known unto all

men: the Lord is at hand." As if he had said, Take heed, look to your ways, have a care what ye do: for the Lord is near you, even at the door; he sees you, he marks your steps, tells your wanderings, and he will judge you. Let this excellent, this home and close sentence live in your minds: let it ever dwell upon your spirits, my beloved children, and influence all your actions, ay, your affections and thoughts. It is a noble measure, sufficient to regulate the whole; they that have it are easy as well as safe. No extreme prevails; the world is kept at arm's end; and such have power over their own spirits, which gives them the truest enjoyment of themselves and what they have: a dominion greater than that of empires. O may this virtue be yours! You have grace from God for that end, and it is sufficient; employ it, and you cannot miss of temperance, nor therein of the truest happiness in all your conduct.

WILLIAM PENN.

FINIS.

ON
DETRACTION,
AND
CURIOSITY ABOUT THE AFFAIRS
OF OTHERS:
CHIEFLY TAKEN
FROM THE WRITINGS
OF
ARCHBISHOP LEIGHTON.



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ON DETRACTION,

&c.

IT was the lot of the excellent man whose sentiments on detraction and idle curiosity are here presented to the reader, to be placed during a great part of his life in stations of peculiar difficulty ; in which, from the intolerance of his superiors on the one hand, and the temper of those over whom he was set on the other, his endeavours to promote peace and reform abuses were constantly frustrated, and he was glad to retire in his latter years to a scene of greater quiet. Under such circumstances, he must have experienced much of that, from which few good men in private life, and none of those whose virtue is tried in public, are exempted—the malice of idle and evil-minded persons, exercised in calumny and detraction. He has, accordingly, treated the subject feelingly ; not as *resenting* his own share of suffering from this cause, but, as having on his mind, a just and deep sense of its mischievous tendency, and utter inconsistency with the true Christian temper. And the reader will observe, that, having this occasion to treat of the vices of the tongue, he has no sooner done it, than he rises as if glad to escape, from so painful a theme, to the contemplation of that perfect and glorious example, whose word dwell-

ing richly in the heart, leavening the affections, and setting a watch before the lips, can alone eradicate from our practice, this easily besetting sin.

Thus much it seemed proper to premise, that the reader might the better understand some parts of what follows from the pen of Leighton ; and which is first exhibited in "An Exposition of the Ten Commandments" under the text, *"Thou shalt not bear false witness against thy neighbour."*

"The end of the commandment is to guard the good name of men from injury, as the former commandment doth his goods ; this possession being no less, yea, much more precious than the other : and, because the great robber and murderer of a good name is the mischievous detracting tongue, actuated by a malignant heart ; it requires in the heart a charitable tenderness of the good name of our brethren, and that will certainly prove truth and charitable speech in the tongue.

Perjury or false testimony in a public judiciary way, is, we see, by the express words and letter of the command forbidden, as the highest and most heinous wrong of this kind : but under the name of this, all the other kinds and degrees of offence against our neighbour's good name are comprised. 1. All private ways of calumny and false imputation. 2. All ungrounded and false surmises or suspicions, all uncharitable construction of others' actions and carriage. 3. Strict remarking of the faults of others, without any calling so to do, or honest intention of their good ; which appears, if having observed any thing that of truth is reprovable, we seek not

to reclaim them by secret and friendly admonition, but passing by themselves divulge it abroad to others : for it is a most foolish self-deceit to think, that because that is not forged, but true which thou speakest, this keeps thee free of the commandment : no, thy false intention and malice, make it calumny and falsehood in thee, although for the matter of it, what thou sayest be most true ; all thou gainest by it is, that thou dost tumble and bemire thyself in the sin of another, and makest it possibly more thine, than it is his own, that committed it ; for he, may be, hath some touch of remorse for it ; whereas it is evident thou delightest in it : and though thou preface it with a whining feigned regret and semblance of pitying him, and add withal some word of commending him in somewhat else ; this is but the gilding and sugaring the pill to make men swallow it the more easily, and thy bitter malice pass unperceived. They that by their calling ought to watch over the lives of others, must do it faithfully and diligently, admonishing and rebuking privately : and where that prevails not, they may, yea, they ought to do it more publicly, but all in love, seeking nothing but the glory of God and the salvation of souls. 4th Easy hearing and entertaining of misreports and detraction when others speak them, *Exod. xxiii. 1.* this is that which maintains and gives subsistence to calumny, otherwise it would starve and die of itself, if no body took it in and gave it lodging. When malice pours it out, if our ears be shut against it, and there be no vessel to receive it, it would fall like water upon the ground, and could no more be gathered up ; but there is that same busy humour that men have, it is very busy,

and yet the most have it more or less, a kind of delight or contentment to hear evil of others, unless it be of such as they affect; that they readily drink in not without some pleasure, whatsoever is spoken of this kind. *The ear trieth the words, as the mouth tasteth the meats,*—Job, xxxiv. 3; but certainly the most ears are perverse and distempered in their taste, as some kind of palates are; and can find sweetness in sour calumny. But, because men understand one another's diet in this, that the most are so; this is the very thing that keeps up the trade, makes backbiting and detraction abound so in the world, and verifies that known observation in the most, that the slanderer wounds three at once, himself, him he speaks of, and him that hears: for this third, truly it is in his option to be none of the number; if he will, he may shift his part of the blow, by not believing the slander; yea, may beat it back again with ease upon the slanderer himself by a check or frown, and add that stroke of a repulse to the wound of guiltiness he gives himself. 5. They offend that seek in any kind, at the expense of the good name and esteem of others, to increase their own, out of others' ruins to make up themselves; and therefore pull down as much as them can, and are glad to have others to help them to detract from the repute of their brethren, particularly any that are in likelihood to surpass and obscure them; and for this reason incline always rather to hear and speak of the imperfections and dispraise of others, than to their advantage, and would willingly kill the good name of their brethren, that theirs might reign alone. This is a vile disease, and such as cannot be incident to any mind that is truly virtuous

and gracious; no, such need not this base dishonest way to raise themselves, but are glad to see virtue, and whatsoever is praise-worthy, to flourish in whomsoever; these are lovers of God indeed, and his glory, and not their own; and therefore as all he bestows on themselves, they render back the honour of it to him, so they are glad to see many enriched with his best gifts; for seeing all good that all have, belongs to God, as the sovereign owner and dispenser, this contents and rejoices his children when they see many partake of his bounty, for the more is his glory: and as in love to their brethren, they are always willing to take notice of what is commendable in them, and to commend it, so they do this the more willingly, because they know that all praise of goodness at last terminates and ends in God, as Solomon says of the rivers, *Unto the place from whence they came, thither they return again.* 6. They sin against this commandment, who although they no way wrong their neighbour's good name, yet are not careful to do their utmost to right it when it suffers, to remove aspersions from it, and to clear it all that may be.

For this is here required, to desire and delight in, and further the good name of others, even as our own, to look most willingly on the fairest side of their actions, and take them in the best sense, and be as inventive of favourable constructions (yet without favouring vice) as malice is witty to misinterpret to the worst: to observe the commendable virtues of our brethren, and pass by their failings.

It is lamentable to consider how much this evil of mutual detraction, and supplanting the good name of one another is rooted in man's

corrupt nature, and how it spreads and grows in their converse, as the Apostle St. Paul cites it out of the Psalmist, as the description of our nature, *their throat is an open sepulchre, they have deceitful tongues, and the poison of asps is under their lips, Rom. iii. 13.* Their throat is an open sepulchre, full of the bones as it were of others' good names that they have devoured: and, *Rom. i. 29, 30,* amongst other their endowments, they are whisperers, backbiters, spiteful. But it is strange that Christians should retain so much of these evils, that profess themselves renewed, and sanctified, and guided by the Spirit of God. Consider in your visits, and discourses, if something of this kind doth not entertain you often, and lavish away that time you might spend in mutual edifications, abusing it to descant upon the actions and lives of others, in a way that neither concerns nor profits us, taking an impertinent foolish delight in inquiring and knowing how this party lives, and the other. This is a very common disease; and thus men are most strangers at home, have not leisure to study and know and censure themselves, they are so busied about others. It may be their is not always a height of malice in their discourses, but yet by much babbling to no purpose, they slide into idle detraction and censure of others beside their intention, for *in multitude of words there wants not sin.*

And the greatest part are so accustomed to this way, that if they be put out of it, they must sit dumb and say nothing. There is, I confess, a prudent observation of the actions of others, a reading of men, as they call it, and it may be by a Christian done with Christian prudence and benefit; and there may be too a useful way of

men's imparting their observation of this kind one to another concerning the good and evil, the abilities more or less that they remark in the world; but truly it is hard to find such as can do this aright, and know they agree in their purpose with honest harmless minds, intending evil to none, but good to themselves, and admitting of nothing but what suits with this. Amongst a throng of acquaintance a man shall, it may be, find very few by whose conversation he may be really bettered, and that return him some benefit for the expense of his time in their society. Howsoever, beware of such as delight in vanity and lying, and defaming of others, and withdraw yourselves from them, and set a watch before your own lips; learn to know the fit season of silence and speech, for that is a very great point of wisdom, and will help very much to the observing this precept, to give your tongue to be governed by wisdom and piety; let it not be as a thorny bush pricking and hurting those that are about you, nor altogether a barren tree yielding nothing, but a fruitful tree, a *Tree of life to your neighbour*, as Solomon calls the tongue of the righteous.

And let your hearts be possessed with those two excellent graces, humility and charity, then will your tongue not be in danger of hurting your neighbour, for it is pride and self-love makes men delight in that. Those are the idols to which men make sacrifice of the good name and reputation of others. The humble man delights in self-disesteem, and is glad to see his brethren's name flourish, it is pleasing music to him to hear the virtues of others acknowledged and commended, and a harsh discord to his lowly thoughts to hear any thing of his

own. And the other, charity, thinks no evil, is so far from casting false aspersions on any, that it rather casts a veil upon true failings and blemishes, "*Love covers a multitude of sins.*"

Thus far our author on the subject of Detraction: that of curiosity concerning the affairs of others is treated of in a discourse on the text, *John xxi. 22.* "*What is that to thee? Follow thou me.*" [The date of this discourse is 1669.]

After some allusion to our Lord's conversation with his disciples, in the interval between his resurrection and ascension, and in particular to his thrice repeated question to the apostle Peter, who had so lately denied him, "Simon, son of Jonas, lovest thou me? the author proceeds:

"St. Peter answers fervently, but most modestly: whereupon his Lord gives him a service suitable to his love, *Feed my sheep*; for which none are qualified but they that love him. But when he grows bold to ask a question, he gets a grave check, and a holy command, *What is that to thee? Follow thou me.* This was a transient stumble in one who, but lately recovered of a great disease, did not walk firmly. But it is the common tract of most, to wear out their days with impertinent inquiries. There is a natural desire in men to know the things of others, and to neglect their own, and to be more concerned about things to come than about things present. And this is the great subject of conversation: even the weakest minds must descant upon all things, as if the weakest capacities could judge of the greatest matters; by a strange levelling of understandings, more absurd and irrational than

that of fortunes. Most men are beside themselves, never at home, but always roving. It is true, a man may live in solitude to little purpose ; so that when one converseth with himself it had need be said, *Vide ut sit cum bono viro* : [See that it be with a good man.] A man alone shall be in worse company that is in all the world, if he bring not into him better company than himself or all the world, which is the fellowship of God, and the Holy Spirit. Yet the matters of the church seem to concern all, and so indeed they do ; but every sober man must say, all truths are not alike clear, alike necessary, nor of alike concernment to every one. Christians should keep within their line. It is certainly a great error to let our zeal run out from the excellent things of religion, to matters which have little or no connexion with them. A man though he err, if he do it calmly and meekly, may be a better man than he who is stormy and furiously orthodox. Our business is to follow Jesus, and to trace his life upon earth. Had I a strong voice, as it is the weakest alive, yea, could I lift it up as a trumpet, I should sound a retreat from our unnatural contentions and irreligious strivings for religion. Oh ! what are the things we fight for, compared to the great things of God.—

There is an ETERNAL MIND that made all things, that stretched out the heavens, and formed the spirit of man within him ; let us tremble before Him, and love the Lord Jesus. Our souls have indelible characters of their own excellency in them, and deep apprehensions of another state, wherein we shall receive according to what we have done upon earth. Was not Jesus the Son of God declared to be such by his miracles, but chiefly by his resurrection from the dead ? Hath

there not been received and transmitted to us, through all ages, [the history of] many martyrs following him through racks and fires, and their own blood, to his glory? And shall we throw off all these? Better be the poorest, weakest, and most distempered person upon earth, with the true fear of God, than the greatest wit and highest mind in the world, if profane; or though not such, if void of any just or deep sense of the fear of God. Some religious persons are perhaps weak persons, yet in all ages there have been greater, nobler, and more generous souls truly religious, than ever there were in the whole tribe of atheists and libertines.

Let us therefore follow the holy Jesus. Our own concerns concern us not, compared to this. *What is that to thee?* may be said of all things besides this. All the world is one great impertinency to him who contemplates God, and his Son Jesus. Great things, coaches, furniture, or houses, concern the outward pomp or state of the world, but not the necessities of life; neither can they give ease to him that is pinched with any one trouble.

Let us therefore ask, have we walked thus, and dressed our souls by this pattern? This is the substance of religion, to imitate him whom we worship. Can there be a higher or nobler design in the world than to be God-like, and like Jesus Christ? He became like us, that we might be the more like him. He took our nature upon him, that he might transfuse his to us. His life was a tract of doing good, and suffering ill. He spent the days in preaching and healing, and often the nights in prayers. He was holy, harmless, and undefiled, and separate from sinners. Humility, meekness, and charity, were the darling

virtues of Christ. He came to expiate and extirpate our pride; and when that Majesty did so humble himself, shall a worm swell! No grace can be where the mind is so swelled with this airy tumour. He was meek, and reviled not again; nor did he vent his anger, though he met with the greatest injuries. The rack of his cross could make him confess no anger against those who were draining him of his life and blood; all he did was to pray for them. Charity was so dear to him, that he recommended it as the characteristic by which all might know his disciples, if they loved one another. But alas! by this all may know we are not his disciples, because we hate one another. But that we may imitate him in his life, we must begin with his death, and must die with him. Love is a death. He that loves is gone, and lost in God, and can esteem or take pleasure in nothing besides him. This death of Jesus mystically acted in us, must strike down all things else, and he must become our all. Oh! that we would resolve to live to him that died, and to be only his, and humbly follow the crucified Jesus. All else will be quickly gone. How soon will the shadows that now amuse us, and please our eyes, fly away?"

This second part of the subject, we may observe, is less fully treated by our author, who applies it chiefly to an improper interference and "irreligious strivings" about the affairs of the Church,—that is to say, of a religious establishment. He says, we do wrong "to let our zeal run out from the excellent things of religion, to things which have little or no connexion with them." Let us try whether this remark be not applicable, though in a somewhat different sense,

to circumstances which may occur in voluntary religious associations.

The excellent things of religion, then, are undoubtedly the great truths in which christians agree, and the great objects for which they associate: the worship of God, the gospel of Christ, the communion of the Holy Spirit, the practice of good works, the maintenance of peace and good order in the churches. For the right discharge and enjoyment of these, there are required on our part, deliberation, calmness, watchfulness, humility, self-disesteem. But there are things having little or no real connexion with religion, which are yet very ready to spring out of the subject, when it becomes a topic of conversation; and to be treated with much zeal and interest, in the disposition (sometimes not very charitable) which happens to prevail at the moment: and this not among the inconsiderate *good sort of people* only, but by characters, in other respects it may be, religiously circumspect:—things with which religious people may occupy themselves, to the misapplication at least of their own time and talents, if not to the disturbing the peace of their neighbours and the good order and harmony which they may imagine they are endeavouring to promote. To come to the point, and specify the particular object in view:—Among those who, from religious motives, associate more peculiarly with each other, there are always circumstances which distinguish certain members, and mark them out (for the time or constantly) as objects of notice to their brethren. Some office or service in the church, some appointment or connexion, some loss or acquisition, some dispute or some embarrassment;—things not necessarily conferring or impeaching

reputation, but having, in most minds, a ready bearing upon one or other of these consequences. First comes the mention of the thing in general terms, or a question put to elicit information about it, and this seems harmless enough: for how are we to know of events and circumstances around us, if they are never mentioned in conversation? But curiosity and talkativeness do not usually rest here; and by degrees, a variety of remarks, and other inquiries follow. If the subject be engaged in a public service, for instance; any thing peculiar in the nature of this, or in his manner of discharging it; his apparent excess of zeal, or suspected want of it, his imagined advancement or retrogradation in usefulness; all these, before the discussion terminates, may have been treated and decided on; with an allotment of praise, or slight, or censure, according to the previous standing of the individual in the opinion of the company. If a private character be in question, it may be needful to go a step further for the materials of the discourse: and now, not the conduct only of the person, in the case under review, and in such others as it may bring up, but his very thoughts and motives shall be stated and judged of, by those who perhaps never were an hour in his company! In the mean time, the reflection (it may be) never occurs, that they are doing this on slight and casual information, and without hearing him in his own defence; that, were they ever so well informed, it may not be their proper business: lastly, that their own states (which at all times should most of all concern them) are possibly neither very safe, nor very amiable.

The censure we are now passing, applies also to unmeaning inquiries, and transient fits of complacency or lamentation in a religious way, respecting absent individuals. *What shall this man do?* is a question more often proposed (it is to be feared) in this way, than in the presence of the person, who is the subject of it. But, *What is that to thee?* If thou canst help him to do well, canst save him from a slip, or restore him from a fall, set about it: but, by all means, with the individual himself, in the first place, and not before company in his absence. If the "oil and wine" begin to spill thus out by the way, it is very doubtful, whether they will ever be poured into his wounds, for their *healing* at least. Follow thou, in this as in other respects, the Great Master; whose questions always tended, more or less directly, to some good purpose; and so should our curiosity about others, or we should learn to repress it.

Independently of the hurt which individuals, who give into this practice of busying themselves about others, may sustain, (for it is one that is pretty sure to keep their own failings too much in the back ground,) the harm done in religious society, by the continual propagation of reports, neither amounting to scandal, nor maliciously intended, is probably not inconsiderable. For character is from this cause too commonly rated, not by the just medium of competent information, or of near observation and experience of the man, but by the scraps and samples of the retailers of small anecdote. Hence it happens, when the individual comes afterwards into the same circles, if the specimen given of him have led to condemnation, he has to encounter the closed gates of preju-

dice; if to praise, (as we are apt to extoll, in all respects, those whom we admire in any,) the prepossession in his favour is such, that the stranger may well wonder, if he be a modest and humble man, why he is made so much of. And it is probable, he will neither feel so much at his ease, nor do so much good in either case, as if he had stood at first on the plain but solid ground of simple religious fellowship.

Next to the influence of religious principle on the mind, (and no means are efficacious without it,) we may mention, as an antidote to the infection of fruitless curiosity, the provision of suitable occupation for the thoughts at home. Hast thou a calling, an occupation? follow it with upright diligence, and if it do not at present fill thy hands and thy mind, it may soon bid fair to do so. And now, be careful that it allure thee not from thy Maker's service, nor prevent thee from using that best of all recreations, the doing good to thy neighbour. But, thou hast an inquisitive mind, in which there is left a surplus of activity, after the discharge of the common affairs of life.—Study the works of creation, and the ways of Providence, in the Natural, Civil, and religious history of the world: and this not, as too many do, by desultory reading, with but scanty intervals of reflection, but choose deliberately some subject for the time, and with resolution make thyself master of it, ere thou quit it. Thy knowledge will then be real, and thy thoughts, having a feast at command, will not be so ready to wander to these collations of small talk: nay, thou wilt have it in thy power, on occasion, to entertain a company with more substantial fare.

But, it may be, thou art not content after all, without some knowledge of men as they are; thou wouldst “read mankind” and study living characters. This, too, is lawful, supposing still a right disposition of the affections, and a good end in view. To do this with the greater safety, begin with the dead. Spreading before thee the page of well selected biography, and above all, those records, dictated by the Spirit of Truth, and preserved through successive ages for our instruction: read there the good deeds of the virtuous, to emulate them, their faults and failings to shun them; and let that which is unavoidably to be found in all true history, of the crimes and errors of the multitude, convey a salutary warning. If in such a course of study, thou shouldst, with the Divine blessing, profit above many thy equals, and become qualified to give counsel, forget not thy own want of it in former days: have patience with the ignorant, and them that are out of the way; and when there is occasion to repress the forward, let it be done with gentleness. “For, in many things we offend all. If any man offend not in word, the same is a perfect man, able also to bridle the whole body.” *Jam. iii. 2.* “Finally, brethren, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are *of good report*; if there be any virtue, and if there be any praise, think on these things.” *Phil. iv. 8.* For if we think on these things, more than on trifles that do not concern us, we shall be more apt to speak of them. The fountain being pure and salutary, the stream will partake of its properties: and if

the tongue be not in every word restrained within the limits of charity, (which is indeed a high attainment,) it will exceed them but seldom and slightly: its good offices will be habitual; its offences transient and involuntary.

FINIS.

THE
DANGER
AND
EVIL CONSEQUENCES
OF
INTEMPERANCE.

In Extracts from several Authors.

Wo unto them that are mighty to drink wine, and men of strength to mingle strong drink.
ISAIAH, v. 22.

As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death.
PROV. xi. 19.

But the end of all things is at hand, be ye therefore sober, and watch unto prayer.
1 PET. iv. 7.



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It is hoped by the Editors that no sober person, into whose hands this little Tract may be put, will be displeased at the present, or treat it as if he had no concern in the subject. The extensive spread of intemperance is matter of consideration both for those who are, and for those who are not, involved in the practice : for the former, that they may take warning and refrain—for the latter, that they may use the means of Christian reproof and persuasion, wherever their influence may avail, to arrest the progress, and remove from civilized society the reproach of this destroying evil.

London, 1819.

THE
DANGER AND EVIL CONSEQUENCES,
&c.

WHOEVER attentively considers the movements of his own mind, and the temptations incident to our common nature, must be convinced that his passions, far from needing any excitement, require constant attention for their controul; so that even with the aids derived from religious principle, from a good education, and from the sense of shame which ensues on misconduct, a course of honest and virtuous action is not in general to be maintained without the utmost vigilance against surrounding evils.

The better sort of Heathens, 'who having not the law, were a law unto themselves,' could propose to themselves the mastery of a single passion as a more glorious achievement than the subjugation of a kingdom: even *they* knew how "to live above the brute," by the practice of sobriety and temperance.—How then shall any, under the present dispensation, to whom the glorious light of the Gospel is offered for their guidance, disgrace their Christian profession, desert the very principles of natural religion, nay, sink below the animals, by indulging in the degrading vice of *Drunkenness*?

"To mark exactly," it has been judiciously observed, "the line which separates sobriety from excess, is not easy. While a man preserves his eye and his understanding clear, while he speaks

without faltering, while his passions are undisturbed, and his step firm; who shall accuse him? Yet with all these favourable appearances, he may be guilty. There may be excess, where there is no discovery of it; it is well for those who abhor the former as much as they would dread the latter. To *them* conscience is a better guide than a thousand rules."

*THERE are some, whose fondness for strong drink is kept under such exact restraint, as scarcely to be perceived, even by their intimate acquaintance. Occasionally, the appetite is indulged; but, with so much caution, and under the veil of circumstances so much, that, perhaps for years, little injury is felt by themselves; no suspicion excited in others. By degrees, this lurking propensity grows in strength. The man rises up early, that he may go to his bottle. This takes place of every other object, in his waking thoughts. For a season, he is satisfied, perhaps, with a morning dram. Unsuspecting of danger, his relish increases by indulgence, till he is given up to follow strong drink. With slow but steady progress, the habit becomes inwrought into the constitution; the man reels in the street—is callous to shame and remorse—loses the use of his limbs, his tongue, his reason.

Some fall under the influence of strong drink by using it as a medicine. To remove some pain of the stomach, or to restore exhausted strength, is their apology for the first stages of intemperance.†

* This part is extracted from a pamphlet printed at New York.

† "I have known many men and women, of excellent characters and principles, who have been betrayed, by occasional doses of gin or brandy to ease the cholic, into the love of spirituous liquors, insomuch that they have afterwards fallen sacrifices to their fatal effects."—Dr. RUSH.

See his original Lecture on ardent spirits.

With others the habit commences by drinking at set times. Many in early or middle life, adopt the practice of using spirits at their meals, and, before they are aware, are drawn into confirmed drunkenness.

Others become followers of strong drink by frequenting places of resort, where they are peculiarly exposed to temptation. There, by degrees, the warnings of conscience are stifled, and the fear of God is extinguished. To shun the reproach of fools, or to be reputed social and liberal, they sacrifice their sober judgment, resign themselves as victims to worse than iron bondage, and part with their money, their credit, and their senses, as the price of their own undoing.

Let us now consider some of the miserable effects which result from intemperate drinking:—

It destroys industry. Our nature and circumstances in this world, render some lawful occupation essential to our happiness. The mischiefs which arise to individuals, and to the community, from habits of sloth, must be obvious to every one who has had his eyes open on the world around him.

Now, the fact is unquestionable, that drunkenness and idleness are kindred vices. The man who becomes a follower of strong drink, becomes for the same reason, a neglecter of all regular business. The hours that should be spent in the field or the shop, he loiters away in vain company.

Drinking to excess destroys health. It is the more important to be explicit on this point, because many contract a love of spirits by supposing their effects to be salutary to the constitution. An eminent physician of our country,

enumerates a list of stubborn diseases as the common effects of spirits, and adds, "It would take up a volume to describe how much other disorders, natural to the human body, are increased and complicated by them."

"Drunkenness," says Dr. TISSOT, in his "Causes of Popular Maladies," "destroys by retail, at all times, and every where. The poor wretches who abandon themselves to it, are subject to frequent inflammations of the breast, and pleurisies, which often carry them off in the flower of their age. If they sometimes escape from these violent maladies, they sink, a long time before the ordinary approach of old age, into all its infirmities. Their bodies worn out by excess, do not concur with the operation of remedies: and diseases of weakness, resulting from this cause, are almost always incurable."

Drinking to excess produces poverty. Time has not impaired the truth of these ancient maxims: "Through idleness of the hands, the house droppeth through." "He that followeth after vain persons, shall have poverty enough." Habits of sloth and intemperance are heavier taxes on a man's property, than all others.—Money, lost or wasted, may be sometimes recovered, not so with wasted time: the loss is absolute, and no other prodigality is so impoverishing. The drunkard's account is commonly a short one. Business neglected—foolish bargains contracted—credit ruined—land, house, and furniture mortgaged; and then the sheriff and the prison stand ready to close up the reckoning.*

* A man, who had established a tipling-house, was about to erect his sign, and requested his neighbour's advice, what inscription to put on it. The man replied, I advise you to write on it "*Beggars made here.*" The distinguished American physician,

It would be well to reflect upon the injurious effects produced in course of time, upon our bodily constitutions, by the use of ardent spirits, when they are resorted to as a means of supporting the fatigues of severe labour. Let us hear the testimony of the celebrated Buchan, on this subject, "Many imagine," says he, "that hard labour could not be supported without drinking strong liquors. This is a very erroneous notion. Men who never taste strong liquors, are not only able to endure more fatigue, but also to live much longer, than those who use them daily. But suppose it a fact that strong liquors enable a man to do more work, they must nevertheless waste the powers of life, and occasion premature old age. They keep up a constant fever, which exhausts the system, and disposes the body to numberless diseases."

Taking strong drink to excess impairs reason. An intoxicated man is, for the time, in a delirium. If he falls under the power of intemperance as a habit, the understanding gradually becomes torpid—the memory and all other faculties of the mind, sink into mopish inactivity, till at last he becomes exactly that useless and contemptible creature, described in one comprehensive syllable—a sot. Would it be sin and folly for one to destroy his own limbs? how much more to destroy his reason? He that was born an idiot, or deprived of his senses by

before cited, describes, in nearly the following language, the scenes of misery which mark the track of spirituous liquors:—
 'Houses without windows, gardens without fences, fields without tillage, barns without roofs, and children without principles, clothing, morals, or manners.' "Ardent spirits," says he, "croud the sheriff's docket, fill our gaols with criminals, our hospitals with patients, and our church yards with premature graves."

sickness or disaster, is to be pitied ; but he that makes himself a madman, or an idiot, can never be sufficiently censured.

Drinking leads to gaming. Idle and intemperate men seldom know how to kill time, without recourse to games of chance. The influence of these to deprave the heart, destroy the morals, and waste the substance of their votaries, it is needless to describe.

It leads to lying. When estate and character are ruined, and conscience strangled to death in strong drink, no regard to truth is to be expected. In such a case, promises are made and broken without ceremony : the tongue becomes the organ of imposition in business : every principle of integrity or honour is laid out of the question, when there is opportunity to take advantage of the ignorance, the credulity, or the necessity of a fellow creature.

It leads to profane swearing. The folly and impiety of this practice admit of no apology. No motive of appetite or interest, no constitutional propensity can be pleaded as an excitement to this vice. It is indeed such an outrage on the first principles of religion, reason, and decency, as ought not to be expected from any one in the sober exercise of his mental faculties.

It leads to contention. The slothful servant, described by our Saviour, began to "smite his fellow servants" at the same time that he began "to eat and drink with the drunken." Three-fourths of all the vulgar quarrels which happen, proceed from ardent spirits. "Wine is a mocker; strong drink is raging. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?—They that tarry long at

the wine." How often do men meet in good humour, then drink to excess, talk nonsense, fancy themselves insulted, take fire within, blaze at the mouth, rave, threaten, come to blows; and then the majesty of the law must be prostituted to settle a quarrel of fools. Long ago, Seneca spoke of those who "let in a thief at the mouth to steal away the brains." How often does the drunken revel end in the cry of murder! How often does the hand of the inebriate,

"in one rash hour,
Perform a deed that haunts him to the grave."

Following strong drink extinguishes the best sensibilities of the human heart. Did the proper limits of the subject allow a minute illustration of this point, I would offer myself an advocate for the poor brutes. I would plead the cause of the faithful horse, the ox, [and the ass,] so often worn out with starving and stripes; and subjected to intolerable hardships from drunken masters.

Will these men say, If we suffer for our own indiscretion, it is nothing to others? Is it nothing to cast yourselves as useless drones and burdens on the community? nothing to reduce them to the painful alternative of seeing you starve, or feeding you with the hand of charity? nothing to blast the hopes of your dearest friends?—Ye whose hearts are not past feeling, let me point you to the flowing tears of an aged father and mother, whose grey hairs are brought down with sorrow to the grave. Once they hailed the birth of a promising son. They nursed him in the cradle of infancy. They watched over the pillow of sickness. Their affections grew with his growing years, and anticipated the time when he should become the solace of their declining days, and a blessing to the world. Now he is the fol-

lower of strong drink. At midnight, corroding care preys on their hearts: their slumbers are invaded by the distressing inquiry, Where is our son? He that was the hope of our helpless years, sports with our admonitions, our prayers, our tears, our entreaties, and is a companion of riotous men.

Or will you attend me to the solitary cottage, which intemperance has made the abode of wretchedness? Scarcely does its tattered covering afford a shelter from the cold wind and drenching rain. See what was once an able woman, bred, perhaps, in ease and prosperity, now destitute of every earthly comfort. The bloom of her face is succeeded by premature wrinkles; and the countenance that once beamed with joy, has become meagre and pale with suffering. Helpless, friendless, there she sits, the victim of grief. Her poor children around her, naked, shivering, starving, cry for bread. He that solemnly covenanted to provide for her in sickness and in health, leaves his family to want and woe—breaks from all the duties and endearments of home, to gratify a vile appetite. Behold the husband, the father, returning from the tavern or dram-shop, a stammering, reeling drunkard! His stomach heaves: his tongue curses and threatens: what deed of violence is he not liable to commit? Oh, the pangs of his heart-broken wife, and affrighted children! Is this a fiction? Alas, but too many wretched mothers, with their helpless offspring, even in this land of plenty, are left to drag out a life of suffering; while the men, designed by God to be their friends, their natural guardians, are wasting their substance in rioting and drunkenness.

Following strong drink often brings on a miserable death. It renders men totally unprepared for that hour. It implies the neglect of religious duties. If any one requires proof of this, let him only attempt to conceive of a man, staggering home at midnight, and undertaking to pray with his family, or to retire for secret devotion. The thing would be manifestly absurd; it would be grossly impious*. How certainly must the company and habits of such a man stupify the conscience, and exclude serious reflection from the mind! This is not all. During actual intoxication, he is as really incapable of repentance, or any other religious exercise, as a brute or a stone; and therefore is totally unfit to die. Let this be remembered while it is added—he is peculiarly exposed to *die, and to die suddenly*. You have seen that he is more liable to fatal diseases than sober men. He is also *more liable to fatal disasters*. Recollect what befel Benhadad, when he was drinking himself drunk in his tent. Recollect what happened to Belshazzar and his nobles, when they were intoxicated; and, within your own acquaintance, what numbers have been instantly killed by falls—how many burnt to death, frozen, shot, or drowned, in a fit of drunkenness!

There is solemn meaning in the caution, ‘Take heed, lest at any time your hearts be overcharged with surfeiting and drunkenness, and so that day come upon you unawares.’

The subject claims the attention of parents. It is an office of natural affection, to save from dan-

* How does even the smallest degree of excess, imperceptible to others, and but little felt by ourselves, unfit the mind for religious feeling!

ger, if possible, those whom you love. This care is especially confided to you, as it respects your own families. If you can preserve your sons from becoming victims to strong drink, you will do them and the world a great kindness. The duty is worthy of all your watchfulness, and all your wisdom. You cannot engage in it too soon, nor persevere in it too steadily. As you regard the temporal and eternal welfare of your offspring, restrain them from mingling with vile associates, and visiting places of dangerous resort. From their tenderest years, let them be impressed with an habitual abhorrence of drunkenness. But remember, that the best counsels will avail nothing, unless enforced by a proper example. If you have been in the free use of spirits at home and abroad, be it your first concern to reform yourselves. Say not, that in this practice, you mean no harm. Can you seriously offer this apology for an example, which, you must know, may tempt your children to ruin, and ripen them for an early grave? Say not, that you drink no more than is for your comfort, and are resolved to restrain yourselves within the bounds of temperance. Perhaps you will. But should it be so, are you certain that the same limits will restrain the next generation? As well may you expect the torrent, foaming down the precipice, to stop in its course.

The subject eminently claims the attention of the rising generation. Many young men adopt the absurd opinion, that excessive drinking denotes a liberal mind, and is a trait of a gentleman. This opinion has ruined thousands, who entered upon life with fair prospects of usefulness and respectability. By all the friendship which

I bear to you, young men, I warn you to beware of the sin which has now been condemned. As you regard your character, your comfort, or your salvation, shun the company, shun the places where this sin will beset you. The moment you become familiar with it, you are undone. Chained down in bondage, your life will become miserable, and your name contemptible. Avoid the men that love strong drink. Their feet go down to death : their steps take hold on hell. If you find yourselves inclined to go into this path of evil men, set the grave on your right hand, and eternity before you. Pause——and escape the ruin.

*From "Serious Thoughts on Spirituous Liquors;
by a Well-wisher of the family of mankind."
Published in America.*

MANY, who plead not for the excessive use of ardent spirits, consider the moderate use of them on common occasions, as proper. In reply to this, it should be considered, in the first place, that men are the creatures, in a great measure, of habit. And the moderate use of strong drink, by frequency alone, may grow, and often does grow, to a confirmed and insuperable habit of intemperance. Hence, so many of the labouring and mechanic classes fall victims to this grim and unrelenting idol. The moderate use may therefore be considered as the introduction to habitual intoxication; and every unnecessary dram a man takes in what he calls the moderate use, is a step that, peradventure, may lead him, in the end, to the dismal regions of confirmed intemperance. No man, who brings not religion in to his aid, is secure against the riveted chains of habit.

In the next place, the moderate use, in those who keep to that use, may have an injurious effect on such as possess not that degree of self-command. Example is very powerful: and the weak seeing the indulgence of the strong, are induced to thirst for that which they see others enjoy; and thus, these fall easy victims to the use of an article unnecessary, it is conceived, as a drink to any, and therefore an abuse in all. Where now is thy charity, who by thy ill-judged freedom art the occasion of thy neighbour's stumbling and fall? The practice of those therefore, who are as they say, in the moderate use, is in reality, an abuse,

and by being the occasion of stumbling to others, is of pernicious tendency in society.

It is the power of religion alone, that will banish the evil custom of the common use of ardent spirits from the world. It is a triumph reserved for Christianity alone. It was Christianity that abolished the infamous gladiatorial shows of the Romans, in which thousands fought and died for the amusement of the populace. It was Christianity which broke down the strong holds of slavery, both ancient and modern; and it is the same which will one day banish the two great evils of war and intemperance from civilized society. Human laws may alleviate, but can never reach the heart of the evil, which lies in the manners of the people, and therefore beyond the reach of laws: but religion is a powerful principle, and reaches the thoughts, words, and actions of men, universally: the divine "Spirit searcheth all things," and "like a two-edged sword," is powerful, even to the dividing asunder of the joints and marrow," and will yet cut in pieces this gigantic evil also, however fortified by the inveteracy of custom. In this hope, let the votaries of truth and virtue confide; and cheerfully doing their duty and day's work in the day time, let them rest in confidence that they and their honest labours shall be had in remembrance for good.

WHETHER YE EAT, OR DRINK, OR WHATSOEVER YE DO, DO ALL TO THE GLORY OF GOD.

From the Writings of THOMAS CHALKLEY.

It is a great evil which many are prone to, the keeping of vain and idle company, which has brought many a young man and young woman to utter ruin. How many fair estates have been wasted ! How many fine youths destroyed by keeping evil company, and by excess in drinking, is really lamentable to consider ! It keeps the poor in poverty, and it makes the rich many times poor, and brings both rich and poor into disgrace ; it breaks and destroys the health and natural good constitution of the body, and instead thereof fills it with misery and pain ; and which is most to be lamented, it destroys the soul, which is the most noble part of man ; so that it is a sore threefold evil, but the last the worst, by how much the soul is the more lasting and better part. Several terrible instances of this nature I have met with in my travels among the children of men ; three of which are as follow :—

The first instance is a certain young man, a Physician by profession, who was much addicted to ill company, and to drink hard, and was sometimes visited with strong convictions, in one of which visitations he told me his condition, and made solemn covenants, if God would but that once spare him, he would not do the like evil again. At that time it did please the Almighty to spare him ; but he soon forgot how it had been with him, and fell into the same sin again, although he had a most notable admonition in a dream but a little before. His dream was this, which is very remarkable, we being then at sea,

in sight of Great Britain. He saw in his dream a great and spacious town, the buildings high, and the streets broad ; at which he landed, and going up the street, he espied a large sign on which was written, in great golden letters, SHAME, to which he went, and at the door stood a woman, with a can of drink in her hand, who asked him to drink, to which he replied, " With all my heart ;" for, he said, he had drank nothing but water a great while. So he took the can and took a hearty draught, which, as he said, made him merry, and he went reeling up the street, when, behold on a sudden, a grim fellow met him, and arrested him in the name of the Governor of the place, before whom he brought him ; this Governor, he said, was like a great black dog, the largest that he ever saw, who grinned at him, and passed sentence on him, and sent him to prison, there to lie for ever. He told me this dream with such emphasis, as made me to tremble ; which was thus interpreted to him : I told him, that he was an ingenious young man, and might easily discern the interpretation of this dream, which to me seemed to be ominous to him : " The great town with high buildings, is thy great and high profession ; the sign on which SHAME was writ, with the woman with the can at the door, sheweth the great shame of the sin of drunkenness, and that it is thy weakness ; and that grim fellow that arrested thee, is Death, who will arrest all mortals ; and the great black dog, the Governor of the place, is the Devil ; who, when his servants have served him to the last, will torment them for ever." " God forbid ! it is but a dream," was his answer to me. I said it was a very significant one to him.

About three days after, the said person went on board a ship, whose lading was wine and brandy; the master gave a can of wine to him, and said the same words as the woman said to him in his dream, "Doctor will you drink?" and he answered with the same expressions, and it had the same effect upon him, for he took such a hearty draught as made him too "merry," insomuch that he overset the boat and was drowned much in drink. And I seeing him sink down, and his dream so punctually fulfilled, was very heavy in my mind for several days.

The second is of a Merchant, about thirty-five years of age, whom I saw take leave of this world. He was one who had spent much time in keeping unprofitable company, and overdrinking, which practice wasted his strength and flesh, as it did his time and money, and brought him into a deep consumption. And in his sickness, he several times made serious acknowledgments of his former mis-spent time, and hoped if the Lord would spare him, to be more careful for the time to come. But he was no longer to be trusted here in this world; for he went not out until he was carried in his coffin. He held my hand fast in his until he died, and was sensible to the last.

One day as he lay on his death-bed, he called me to him in his chamber, and charged me to caution the young people to be careful not to spend their time in evil company, for it had been his ruin, and now lay as a great and heavy burden on his conscience:—"Oh!" said he, "if they did but feel, one quarter of an hour, what I feel, they would never keep such company any more. Tell this to my former companions."

The third instance is of another young man, who much embraced the same destroying delights. His death was sudden; and it was reasonably supposed, he destroyed himself by drinking and undue company-keeping, and sitting long at it. A person, to whom he himself had told it, told me, that he and four more, at one sitting, drank above twenty quarts of rum punch, which put him in a violent fever: so that he ran about the streets with a naked sword, and talked of killing one of the neighbours.—The next day he came to see me, and asked me, whose door the blood would have lain at, if he had, in that fit of disorder, killed any body; by which query, I thought he was not yet rightly come to himself; and because there were some ordinary reports about the town concerning him, he reckoned those who broached and spread these reports, would have been culpable, and must have answered for his murder, if he had committed any; but this was but covering his sin. He seemed to fall out with religion too, for he said, he would come no more to worship, till he should have justice done him, as to the reports: though, poor soul! he had the more need to present himself before his Maker, and bow before the most high God, and repent in great humiliation. The same day in which he neglected his duty, he was taken sick, and that day week was buried. He sent for me, and I went to him: he had but little sense of his end, that I could perceive, and remained so till the night he died. I was by him when he died, and saw him fetch his last breath. A few minutes before he gave up the ghost, he trembled and shook exceedingly, and shrieked out, to the astonishment of all those present, which pierced my very soul within me, for he seemed to go out

of the world in an extremely great agony. I never saw any depart the world like him ; and indeed it was very amazing, and greatly affected my mind with sorrow : for I thought he was very unfit to die. Oh ! that such objects might be so many strong motives, to stir up and to awaken the offspring of good men and virtuous women, (as also any professing Christianity,) to fear the Lord, and walk in his ways, whose ways lead to life, in which the sting of death is taken away.

The children of godly parents have much to answer for, in slighting or neglecting the wholesome counsel, good advice, and faithful admonition of their parents ; whom they disgrace and dishonour, contrary to the command of God, who says, “Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee :” and none can truly honour their parents, who dishonour God their Maker.

The great Example of JUDGE HALE.

JUDGE HALE, Lord Chief Justice of England, in his youth was fond of company, and fell into many levities and extravagancies. But this propensity and conduct were corrected by a circumstance that made a considerable impression on his mind during the rest of his life. Being one day in company with other young men, one of the party, through excess of wine, fell down apparently dead at their feet. Young Hale was so affected on this occasion, that he immediately retired to another room, and shutting the door, fell on his knees, and prayed earnestly to God that his friend might be restored to life, and that he himself might be pardoned for having given

countenance to so much excess ; at the same time he made a solemn vow that he would never again keep company in that manner, nor drink a health while he lived. His friend recovered, and Hale religiously observed his vow. After that event there was an entire change in his disposition : he forsook all dissipated company, and was careful to divide his time between the duties of religion and the studies of his profession. He became remarkable for his sober and grave deportment, his inflexible regard to justice, and a religious tenderness of spirit, which appear to have accompanied him through life.

Extract from Judge Hale's Advice to his Grandchildren.

“ I will not have you begin or pledge any health, for it is become one of the greatest artifices of drinking and occasions of quarrelling this day in the kingdom.

“ Avoid that company and those companions that are given to excessive drinking, you shall thereby avoid infinite inconvenience that will necessarily arise from such company. For you must know, that it is a principle among such people, that they must draw others into the same excess and disorder with themselves : they cannot endure that any man in the company should be sober and in his wits when they make themselves drunk and mad, for that they think to be a reproach to themselves : and if they can bear drink better than you, (which you must know they take to be their glory and perfection,) if they can but drink you down, you become their laughing-stock and perpetual slave.

“ Therefore if you meet any person given to excess of drinking, remember that your grand-

father tells you such a person is not fit for your company : you must avoid him and his company, for he is laying a snare for you, to betray you, to bereave you of your reputation, your estate, your innocence, to withdraw you from your duty to God, to put you out of his blessing and protection, and to make you a perpetual slave, to expose you to all kinds of enormities and mischiefs : he solicites you to unman yourself, and put you into a baser rank of beings than the very brutes themselves. If you yield to such solicitations, it is a thousand to one but you are undone.

“ But if you have that resolution and courage to deny them at first, and to decline such companions and solicitations, these vermin and pests will give you over, as not fit for their purpose ; and if they do persist in it, yet such a resolute denial by you against their company and practices, will enable you with more and more courage and success to reject them thereafter, and to make their attempts to pervert you insignificant and ineffectual.

“ The places of judicature which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities that have been committed for the space of near twenty years ; and by a due observation, I have found that if the murders and man-slaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issues and product of excessive drinking, of tavern or ale-house meetings.”

JUDGE RUSH, In a charge to a grand Jury in Pennsylvania, says :—" I declare, in this public manner, and with the most solemn regard to truth, that I do not recollect an instance, since my being concerned in the administration of justice, of a single person being put upon his trial for man-slaughter, which did not originate in drunkenness ; and but few instances of trials for murder, where the crime did not spring from the same unhappy cause."

AN evidence before a late Committee of the British House of Commons on the state of the Police of the Metropolis, speaks thus: (and having been in the office of Under-Sheriff of London and Middlesex for three years, that situation had afforded him opportunity of obtaining information :)—" I would make some observations on an evil which, I am decidedly of opinion, lies at the root of all other evils in this city and elsewhere, I mean the evil of drinking, but especially of drinking spirits. I have long been in the habit of hearing criminals refer all their misery to this source, so that I now cease to ask them the cause of their ruin. Nearly all the convicts for murder with whom I have conversed, have admitted themselves to have been under the influence of spirits at the time of the act. Many of those who are tried throughout the country, are proved on their trials to have acted under the same influence."

FINIS.



ON THE
EFFICACY AND INTERNAL EVIDENCE
OF THE
Christian Religion.

Extracted from a Treatise written by

ALEXANDER ARSCOTT.

PART I.

“ He that believeth on the Son of God hath the witness in himself.”
1 John v. 10.



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Preface.

TO have some information respecting an Author whose writings we peruse, is a wish as rational as it is common. When Religion is the subject, a desire of this kind may, as in some other cases, rank above mere curiosity: we are interested in knowing whether the life of the man has been in conformity with the doctrine and precepts of the writer; for though Truth is the *same* whatever may be the conduct of its advocates, yet the soundest instruction will be found to derive additional recommendation, and to be therefore more generally impressive, when, in him who offers it, character is consistent with profession.

ALEXANDER ARSCOTT was born about the year 1677, and was designed by his father, incumbent of South Moulton in Devonshire, for the same profession with himself; in order to which, after a preparatory course of instruction at school, he was placed at the University of Oxford for the completion of his studies. But when these were finished, and when from the regard enter-

tained for his father by persons of rank and influence in the parts where he resided, an expectation of encouragement and promotion might naturally be cherished, a change took place in the sentiments of the son. His judgment became convinced of the accordance of the principles held by the people called Quakers, with the genuine spirit of the Gospel; and he therefore believed it obligatory upon him to relinquish the prospect of pursuing that line of life for which he had been educated. In coming to this conclusion, a circumstance which added much to his trials was the repugnance felt by his parents, to whom he was affectionately attached; but even their wishes and entreaties could not prevail over his sense of religious duty. He joined the Society we have mentioned, and had the satisfaction afterwards of finding his parents better reconciled to the change than he could probably have anticipated. Entering upon the occupation of a schoolmaster, for which, in consequence of the education he had himself received, he was well qualified, he settled in the city of Bristol, where he appears to have continued, engaged in this useful employment, until the termination of his life; the peaceful close of which was in his sixty-first year, and on the 30th of the 1st month (old style) 1737. His character is thus given by Gough*, an author whose brother was an assistant in the school of Alexander Arscott at the time of his decease:—

* In his History of the People called Quakers, vol. iv. pp. 310, 311.

“ His love to God was manifested by an unaffected and fervent piety ; his love to his neighbours by his readiness to do good to all men, as far as in his power. In the Society of which he was a member, his service was very beneficial and extensive, not only publicly in the exercise of a lively and affecting ministry, and skilful exertions for introducing and preserving good order in general ; but, in a more private way, in preventing differences, and promoting love and unity amongst them ; under the impression of love and tender sympathetic concern, visiting the widow and fatherless, the afflicted in body and mind, the sick, the disconsolate, and the poor ; to each of whom he would freely extend a hand of help, administering assistance, consolation, and generous contributions himself, and using his influence with others to contribute to the want of such as stood in need of food and raiment.—‘ Blessed are the merciful, for they shall obtain mercy.’

“ The instances of his benevolence, and the respectability of his character, were not confined within the pale of the Society : conspicuous amongst his fellow-citizens for judgment, understanding, and integrity, he was very much employed in deciding differences between them, either as arbitrator or umpire ; so that to the blessing of the peace-maker, he might seem to have a title above most.

“ He wrote sundry tracts, which were well received, particularly those entitled, *Some Considerations relative to the present State of the Christian Religion.*”

These "Considerations," which Gough justly mentions as the Author's principal work, were originally published in three parts, at different times; the two latter being chiefly controversial in vindication of the former. The first appeared in 1730, the last in 1734. They have since been printed together, and form an octavo volume of about 300 pages; the third edition of which bears the date of 1779 and may still be procured*. It is from the first of these three parts that the Editors of the present little publications make their selection.

The Author, after adverting to the proofs afforded to the understanding of every rational inquirer into the truth of Christianity, by the fulfilment of the prophecies of the Old Testament, and by the miracles of Christ and his apostles recorded in the New, proceeds to treat of the inward work and evidence of the Christian Religion; to which latter subjects these extracts are meant to be confined.

* At W. Phillips's, George-Yard, Lombard-Street, London.

ON THE
EFFICACY AND INTERNAL EVIDENCE,
&c.

PART I.

A Summary Account of what the Christian Religion was in its origin; and particularly of that Help which the primitive Christians received, enabling them to obey the precepts of the Gospel.

CHRISTIANITY is a divine institution, by which God declares himself reconciled to mankind, for the sake, and on the account of, his beloved Son the Lord Jesus Christ, and what he did and suffered for them, on condition of repentance, amendment of life, and perseverance in a state of holiness; for which end he also offers them the help of his grace and good Spirit, which is sufficient for that end: all which taken together, may be called *Salvation*; though, in a proper sense, salvation consists in the last, viz. in that help which men receive from the grace and good Spirit of God, according to the words of the apostle, Rom. v. 10, "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Again, Ephes. ii. 8, "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God." Tit. iii. 5. "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Now, by considering this distinction, it may be observed, that the Christian Religion, so far as concerns the great and good ends of its institution, consists of two parts : first, what our Lord Jesus Christ did and suffered for mankind in the days of his flesh *without* them ; and, secondly, what he did, and continues to do for them, *in* them ; or, in other words, what they are enabled to do for themselves, through that help and assistance, which he is pleased to afford them. The first includes the several particulars of his holy life ; the good works which he wrought, in which he is our example ; the miracles which he did for the confirmation of his doctrine and divine mission ; his death, by which, through the appointment of God, he became a propitiatory sacrifice for the sins of mankind ; his resurrection, by which he was fully declared to be the Son of God with power ; all which, though the effects of them are lasting and permanent, yet were then done once for all, and no more to be repeated. But the second, namely, what Christ does for mankind *in* them, or what they are enabled to do for themselves through his help, in order to repentance and conversion, and perseverance in a life of true piety and holiness ; this being the standing experience of believers in him, throughout all generations, remains to be more particularly considered in this place, being that, whereby all the good ends of religion are answered to mankind : the first of these I call *The external historical part of Christianity* ; the last, *The internal experimental part*. And though I consider them, for distinction sake, as two parts, yet, as they have a near relation and dependence one upon the other, they are not to be divided in the influence they have on man's salvation, the one being the effect or consequence of the other :

according to these Scriptures, Tit. ii. 14, He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." 2 Cor. v. 15, "He died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again." So that all the blessings of the Gospel, which are comprehended in these particulars, *Remission of sins that are past, redemption from the power of sin, being purified, sanctified, and justified*; all are conveyed to us by Jesus Christ, and are the effects and consequence of what he did and suffered in his own person, without us, but yet wrought in us by his good Spirit; which I mention once for all, that when I speak of these experiences, it may be so understood.

Let us, therefore, now consider a little more particularly what a Christian life is, according to the account we have of it in the holy Scriptures. He that with seriousness and attention reads the writings of the New Testament, will find that, as the pollutions and defilements which men have contracted are in the heart, out of which, as out of a polluted fountain, they issue forth into words and actions; so it is the principal business of a Christian, when he becomes engaged in the work of religion and godliness, to begin there first;—to make clean the inside; to suppress the first motions and inclinations to evil, which arise in the heart; to regulate the mind with all its faculties and powers, which John the Baptist calls, Mat. iii. 10, 'Laying the axe to the root of the tree;' which being in some good measure done, such may be safely trusted with respect to their outward actions. For all our actions being in conformity to the will, inclination, or desire of

our minds; if these are taken off from things that are evil, and become rightly directed, that person cannot but in the general course of his actions, eschew evil (the desire after it being taken away), and pursue good : or, in the words of our Lord, Mat. xii. 33, "Make the tree good," and the fruit will be good ;—the whole conversation will be so. That this is the peculiar business of the Christian religion, where it takes place, will appear to any impartial person, who shall, with a sincere and honest mind, peruse the doctrines and precepts left us by our Lord Jesus Christ and his apostles ; and especially in that excellent part of them contained in the 5th, 6th, and 7th of Matthew.

I hope it will be readily allowed, that this work, if it can be effected, is a most excellent attainment. But some may say, it is more easy to write or speak of such a regulation of the mind, than to attain to it. I allow it, and will go so far in allowing it, as to say, that as to any ability which we as men have, or can have of ourselves, it is impossible. And herein consists the excellency of the Christian Religion, that what is in itself otherwise impossible, according to the weak depraved state of our minds, God has made possible unto us, by affording us such help, as if rightly applied to, is sufficient for that end. What that help is, by what means conveyed to us, and how to be made use of for this great and good purpose, I am next to speak to.

AFTER our Lord had done, and suffered in this life, according to the will of God ; being at last offered up a sacrifice on the cross, by which he became a propitiation for the sins of the whole world, for the remission of sins that are past ;

there being something further necessary, in order to our acceptance with God, namely, the delivering of us from the power of sin for the future, and bringing us up into a life of holiness, and preserving us in it; (it being most reasonable to suppose, that God is no more reconciled to men in a sinful state of life, since the death of Christ, than he was before, sin being as much contrary to the purity of his nature since, as before;) therefore, for the rendering that work, which our Lord came to do, complete, after having humbled himself unto death, he was again exalted, by being raised from the dead, through the power of the Father; thereby effectually declaring himself to be the Son of God, the Saviour of the world.

Of this, as the apostles themselves were witnesses, so with holy confidence and assurance they built upon it, as a most sure foundation: and having, at the same time, according to his promise, received the gift of the Holy Ghost, they went forth in the virtue thereof, and their preaching became powerful and effectual, to the converting multitudes to the faith of the Gospel.

But this foundation, however good, was but a foundation, and something was to be built upon it. What was that? *Believing in him*; and in that faith, receiving the gifts of his Holy Spirit, which were repentance and conversion, and turning from the evil of their ways: "Unto you first," says the Apostle Peter, Acts iii. 26, "God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts v. 31, 32, "Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins: and we are his witnesses of these things, and so is also the Holy Ghost, whom God hath

given to them that obey him." Here was a testimony to the power of Christ's resurrection; as well as a two-fold evidence of the coming of Christ, and the blessed effects of it, namely, that of the apostles, who were themselves witnesses of what they preached; and that of the Holy Ghost, which God gave, not only to the apostles, though to them in a very eminent degree, to fit them for the great work in which they were engaged; but also to all those who obeyed him,—which last was *an internal evidence, manifesting itself in the hearts of those which had it.*

Nor was this the peculiar privilege of the Jews, though to them it was first preached; but was extended to the Gentiles also: as, first, in that memorable instance of Cornelius, upon which occasion, Peter introduces what he had to say with this general confession or acknowledgment, viz. Acts x. "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." And having, in the progress of his discourse, preached Christ crucified, and raised from the dead, &c. we find what the effect was; while Peter yet spake the words, "The Holy Ghost fell on all them which heard the word." And when Peter was brought under some reprehension by the Jews, on this account, that he went in unto men uncircumcised, and did eat with them; after having rehearsed the whole matter, he concludes, "Forasmuch then, as God gave them the like gift as he did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God?" And, "when they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

This was the good effect of their conversion,

as the same apostle further explains it, chap. xv. when another dispute having arisen about circumcision, Peter rose up, and said unto them, referring no doubt to this passage, "Men and brethren, you know, that a good while ago, God made choice among us, that the Gentiles, by my mouth, should hear the word of the Gospel and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us: and put no difference between us and them, purifying their hearts by faith." Here again was an inward as well as outward testimony to the truths of the Gospel preached by the apostle; God who knew the sincerity of their hearts, testifying to them inwardly, by the Holy Ghost, which he gave them, by which he enlarged their understandings, and wrought in them a willingness to receive and believe the Gospel; the effects of which were repentance unto life, and a purifying or cleansing the heart by faith. All which implies an inward work in the mind, known and experienced by the help of the Holy Spirit, which bore witness with their spirit to the truth of the word preached, in that work of repentance and purification which it wrought.

And herein consists the perfection of the Christian religion; and for this end the ministry of the Gospel was ordained, as the apostle Paul declares of himself, in his defence before Agrippa; when, the Gentiles having been first mentioned, he says, Acts xxvi. 17—20, That he was sent to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among the sanctified by faith in Christ Jesus. "Whereupon," he adds, "O king Agrippa, I was not disobedient unto the heavenly

vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Agreeably to this he tells the Romans, that the Gospel itself is the power of God, in these words, Rom. i. 16, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith." In all which is evidently set forth, both the end and design of the Christian religion, and the means of obtaining that end. The end is repentance and forgiveness of sins; and the consequence an inheritance among the sanctified, witnessing the righteousness of God to be revealed. The means is faith in that light which reveals or makes manifest both the evil and the good; and in that power of God, which strengthens and enables us to forsake the one, and to do the other.

In all these forms of expression are implied a want of power in us, and a supply of that want from God, to be received by faith, which the apostle illustrates by the faith of Abraham.

And, in the epistle to the Ephesians, he expresses this incapacity or weakness, by the word *death*; having, in chap. i. set forth the exceeding greatness of God's power "to us-ward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead:" he goes on, chap. ii. "And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked.—But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together

with Christ. By grace ye are saved." And, verse the 8th, "For by grace ye are saved through faith,—not of yourselves, it is the gift of God: not of works (wrought by ourselves, by our strength and ability), lest any man should (as some do in this day) boast." Nor yet are we saved *without* works wrought by the spirit and power of God through Christ; for 'we are his workmanship, created in Christ Jesus unto good works; which God hath ordained that we should walk in them.' Once more he expresses, in the same epistle, chap. v. 8, this incapacity by the word *darkness*, "Ye were sometime darkness, but now are ye light in the Lord; walk as children of light; for the fruit of the Spirit is in all goodness, righteousness, and truth." By giving us light, He supplies the defects of our understanding; by giving power, he strengthens the weakness of our wills and affections, respecting things spiritual, and bringing forth fruits acceptable to God.

And, in this respect, Christianity in the life, spirit, and power of it, excels Christianity in the literal, historical, formal profession only. That is, the Christian, who believing that there is power afforded to men by God, through Jesus Christ, for the overcoming evil, and doing good, applies himself in this faith to the throne of grace, from time to time, praying for grace to help in time of need, for the forsaking the one, and doing the other, and continues in that good exercise, in a daily watchfulness thereunto, throughout the whole course of his life; such a Christian, I say, has much the advantage of him, who professes indeed to believe what he finds recorded, of the life, death, resurrection, and ascension, &c. of our Lord Jesus Christ, and that he has left most excellent precepts and doc-

trines recorded in holy Scripture, which he will endeavour, as far as the infirmities of human nature will admit of, to put in practice, (though many do not proceed thus far,) but, as to doing the commands of Christ, he is so far from pretending to this, that he esteems it a presumption to assert the possibility of it: whereas it is evident to any who reads the New Testament with impartial seriousness and attention, that the peculiar design of the Christian religion was not only to introduce into the world a set of most excellent precepts, such as mankind till then was never blessed withal; but also, and more especially, to offer power to those who are willing to receive it, for the performance of them.

And indeed, without this power, the Christian religion would not bring so great a blessing and advantage to mankind. For, as the precepts of Christ are more pure and refined than any other, as reaching to the reforming the mind, which is a work of a more pure and perfect nature, than a conformity to precepts relating only to outward actions; so, if men, in this great and necessary work, are left to themselves, all the advantage they can reap by it is this, that they are thereby brought to the sight of good things; but excluded the possibility of attaining to the experience of them. But the case in truth is far otherwise, as has been already, by divers instances, made evident, and to say otherwise, is contrary to the whole tenour of the Gospel; the precepts whereof are delivered, not as matters of mere speculation, but of practice. And therefore our Lord, after having delivered most excellent precepts relating to forsaking evil in the very conception or root of it, and doing good from the heart, in the many instances mentioned

in the 5th, 6th, and 7th chapters of Matthew, thus concludes, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man that built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock." To the same effect he says elsewhere, "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Again, "Ye are my friends, if ye do whatsoever I command you." John xv. 14.

From hence it is evident, that obedience to the command of Christ is required from all those who profess to be his followers: and it would be very preposterous to suppose, that this should be in so express and particular terms required, and the performance of it left impossible. The ways of God are not unreasonable; but, as he commands obedience, so he enables all who believe in him, to do what he commands; and for this end he promised, and in due time gave, his good Spirit, to the power of which is attributed the whole work of man's salvation, consisting in repentance from dead works, conversion, sanctification, or being made holy, and justification, or being made righteous, as well as esteemed such; (which I take to be the true intent of that text, viz. He died "for our offences, and was raised again for our justification;" that is, that we, through power received from him, which the apostle calls elsewhere *the power of his resurrection*, might be "made righteous.")

And this work taken together, is in one word called *Regeneration*, or being born again, made a new creature, created anew in Christ Jesus unto good works, being made to partake of the divine

nature; which is a complete reparation of the loss that mankind sustained by sin and transgression. All which is not our work, simply so understood, but that of the Holy Spirit of God. And therefore, the true believers are said, 1 Pet. i. 23, to be "born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." And, again, John i. 13, "Who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

I would not be understood, by attributing all this to the Spirit of God, as if man was nowise concerned, or acted no part, in the working out his own salvation: but was to be considered as purely passive, as some have misrepresented this doctrine. He that made us rational creatures, does not destroy the faculty of reason in us, but improves it, by convincing and enlightening our understandings, moving and inclining our wills towards such objects as are acceptable to himself, and out of the contrary, and this in a manner always clear and evident. And the mind, thus enlightened and affected, puts itself upon action, not as of itself, but under the conduct and influence of him that enlightens and inclines it; having its trust and dependence always on him; being sensible that without him it can do nothing, cannot move one step rightly: as, on the other hand, believing that through strength received from God, through Christ, it can do all things appertaining to life and godliness. And this is effected not irresistibly, but by reasonable ways and persuasions, giving the mind, which was under the power and dominion of sinful habits, a different turn or inclination, which, if it does not neglect, but makes use of the help

offered. it gains victory over them; but if, through neglect or wilfulness, it disregards or resists these gentle yet effectual strivings, it remains under the power and dominion of sin still.

Thus, the doctrine of rewards and punishments is established on an equal and reasonable foundation; and without this, it cannot be equitably and reasonably supported; for, as it would be unjust to punish men for omissions or commissions, which are not in their power to do or not to do; so it is altogether just and reasonable, where sufficient help is offered, and yet neglected, that they who are in this neglect or disobedience should be punished. As, on the contrary, in our making use of the help offered us, and thereby coming up in the practice of our duties, we should receive the rewards promised to well-doing.

Thus, when we find in Scripture the good actions of men under this direction, called the *fruits of the Spirit*, we are to understand, not that man acts no part in them, but that the Spirit or Grace of God quickening or moving upon him, he is prevailed upon to act by his help: as on the other hand, when we are advised or commanded to work, to bring forth good fruits, to eschew evil, and do good, to come into the practice of those excellent virtues recommended throughout the holy Scriptures; it is to be understood, that we are to set about them, not trusting in ourselves, or in our own strength, but in God, through Christ: and for that reason, we are commanded to trust in him, to look unto Jesus, who is the author and finisher of our faith; and not to cast away our confidence, &c. Hence, the righteousness brought forth by Christians, is called the righteousness of Christ, the

righteousness of God, and the righteousness of faith; because Christ is the principal agent or efficient in it, and we through faith in him, and not otherwise, are made able to act. This distinction, all that enter upon a life of religion and godliness ought to take with them in every step; without which they cannot proceed rightly, as with it they may persevere, with a good assurance of success, unto the end.

It may be further observed, that not only the Christian religion, properly so called, but the religion of the ancients from the beginning, stood on the same bottom; and the righteousness which was in all ages acceptable to God, was the righteousness of faith; that is, consisted in their believing in God, and obeying his will revealed to them, either immediately to those whom it particularly concerned, or to some of his servants and prophets, who were to communicate the same to the people. And, for their help and assistance in doing the will of God thus revealed, he gave them his good Spirit in all ages, by which he called to them, strove with them, invited them, warned the ungodly, supported and comforted the righteous, as might easily be confirmed by very many instances out of the books of the Old Testament; there being nothing more frequent throughout the holy Scriptures of all ages, but more especially in the book of the Psalms, and other prophetic writings, than strong exhortations to trust in God, to believe in him, to look unto him in all dangers, difficulties, and temptations, whether national or particular; and to wait on him diligently for strength, and for the renewing of it. So that true religion, in the ground of it, was always the same, and was indeed as old as the creation; being not the religion of nature, but the reli-

gion of God, having for its foundation, not human reason, but faith in God's power and all-sufficiency.

And the difference between the religion of the ancients and the Christian religion, was not in their different ground and foundation; but that the precepts of the Gospel being in general more inward and spiritual than those of former dispensations, the faith of the Gospel, in the nature and degree of it, was suited to such a dispensation. And, for this reason, it pleased God to shew forth his power, in the most extraordinary and wonderful manner, in the resurrection of our Lord from the dead, and the great effusion of the Holy Spirit which followed thereupon; by which the most sure and certain foundation of faith was laid; not only for help and strength to do the will of God in this life, but a most reasonable ground of hope for our resurrection to eternal life, and a partaking of the rewards promised to well-doing, in that life which is to come.

As to what some object, that this dependence on God, and trust and confidence in him, as it supposes man to be a weak, helpless, depending being, is a debasing human nature; there would be some reason for this objection, if one frail, fallible man was to be subject to another, equally frail and fallible, or to any other being below his Creator. But that the thing formed should depend on, and be subject to, him that made it, has not the least absurdity in it: but, on the contrary, as every one that knows himself rightly must be sensible of the shortness of his own understanding, as well as the weakness and deficiency of the faculties of his mind in general; and, by taking a view of others, cannot but ob-

serve the like imperfections in them, (from those inconsistencies and contradictions which appear among the greatest pretenders to mere natural reason;) he that considers this rightly, will find it difficult, in the nature of things, to fix a standard of certainty in understanding, and stability in practice in any thing, but in God the fountain of truth, and all perfection: and, therefore, this is so far from debasing human nature, that it is the only true means of exalting it, in the most eminent manner. For man having by sin and disobedience debased himself, and cast himself down from that state of purity and uprightness, in which it is both reasonable in itself, as well as agreeable to scripture, to believe that God made him; it is the highest honour to mankind, as well as an act of the greatest love in God, to interpose with his help, in order to restore him to that blessed state in which he was at first created.

That this is truly the case, is so evident from the general tenour of the Gospel, that it has been often matter of admiration to me, that any should be found to disclaim such help, and set up for self-sufficient independent beings, and yet at the same time to pretend to be Christians: when almost every chapter in the New Testament, as well as other parts of the Scripture, is a witness against them: and to say all that may be said in defence of this principle, would be to transcribe the greatest part of the Sacred Writings. And I can account for this degenerate principle, which has of late appeared in some, no otherwise, than by supposing it to be the effect of the same pride and selfishness which prevailed on our first parents to disobey the command of God; it being then suggested, that upon their so doing, they should be no longer in a state of

dependence as before, but that they should be as gods. What less do these modern writers suggest, when they tell us that we are able of ourselves to do every thing that is necessary for our acceptance with God? that is, that we are self-sufficient or independent, or, in other words, as gods, (that being one of the incommunicable attributes of the Divine Being,) which to mention, is with me enough to confute it.

Upon the whole, the sum and substance of the Christian religion, according to what has already been advanced out of the Holy Scriptures, is this:—Man having, by transgressing the commands of God, rendered himself an object of his displeasure, as well as put himself out of a capacity of restoring himself to the favour of God, through that weakness and depravity which sin hath brought him under, it hath pleased God to appoint a means for his help and recovery, in both these respects, namely, JESUS CHRIST, through whom, for the sake of that one offering once made by him on the cross, God the Father has declared himself reconciled unto sinful man, upon condition of repentance for sins past, and amendment of life; forsaking evil, and doing good; in a word, obeying God's commands: and not without this condition. To which end, he also offers him the light and help of his grace and good Spirit, that he may see and distinguish good and evil, be assisted and strengthened to do the one, and eschew the other, and live for evermore; which is complete salvation, and a religion worthy of God, in itself most reasonable, and deserving our ready acceptation.

END OF PART I.

ON THE
EFFICACY AND INTERNAL EVIDENCE
OF THE
Christian Religion.

Extracted from a Treatise written by

ALEXANDER ARSCOTT.

PART II.

“If any man will do His will, he shall know of the doctrine,
whether it be of God or whether I speak of myself.”

JOHN vii. 17.



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ON THE
EFFICACY AND INTERNAL EVIDENCE,
&c.

PART II.

An Inquiry into the Nature of that Evidence upon which principally both the primitive Christians received, and true Christians of the present Day continue to hold fast, the Belief of the Christian Religion.

THE Author of the Treatise from which these pages are an extract, having given “an account of what the Christian Religion was in its origin, and particularly of that help which the primitive Christians received for enabling them to obey the precepts of the Gospel,” proposes next the following inquiry :

Upon what evidence principally did the primitive Christians believe the truth of their religion ?

And then proceeds thus :—

ANSWER : Upon the evidence of the powerful influence which it had on the minds of those to whom the Gospel was preached, and who, with an honest and sincere heart, attended to it. That this was the case appears from many in-

stances, some of which follow, as first, Matt. vii. 28, 29. "When Jesus had ended these sayings," (meaning his sermon on the mount, a set of the best doctrines and precepts the world was ever blessed with, ("the people were astonished at his doctrine, for he taught them as one having authority, and not as the scribes." And Mark i. 21, 22. "And they went into Capernaum; and straightway on the sabbath-day he went into the synagogue and taught: and they were astonished at his doctrine; for he taught them as one that had authority, and not as the scribes." Again, Luke iv, 32. "And they were astonished at his doctrine: for his word was with power." These forms of expression imply a peculiar virtue and efficacy in the words of Christ, beyond the words of common teachers; these reaching the outward ears, and, at best, but moving the understanding to an assent, where the matter is true and convincing; but those, besides convincing the understanding, affecting the will and all the faculties of the soul to obedience, by a lively and powerful influence, which is peculiar to them. To the like effect we read, John vi. when some of his disciples had taken offence, and went back and walked no more with him, "Then Jesus said unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, To whom shall we go? Thou hast the words of eternal life. And we believe, and are sure, that thou art that Christ the son of the living God." The like confession the same apostle made, Mat. xvi. 16, upon which our Lord told him, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Here was again a complete assurance of his being the Son of the living God, from the lively effects of his words, which were

not only in themselves living and powerful, but communicated of that virtue and power to them, which put the matter out of all question, as to his divine mission: and therefore, they might well say as they did, Whither shall we go? what is their wanting to a complete evidence, that thou art Christ, the Son of the living God?

To the like effect our Lord further asserts the evidence of his doctrine, speaking of himself as a shepherd, and his followers as sheep, John x. 4, 5. "When he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice, and a stranger will they not follow, but will flee from him: for they know not the voice of strangers." Here is a plain distinction between voice and voice, respecting the evidence or certainty of them; the one being self-evident, the other uncertain; the one well known, the other unknown: and this self-evidence, this knowledge applied to the voice of Christ; the uncertainty or defect of knowledge to the voice of a stranger; that is, every other voice, whether it be that of our own deceitful hearts, or that of others not under the conduct or direction of the voice of Christ. From all which it is farther evident, that the voice of Christ, (whether we understand it of his outward preaching the gospel of the kingdom, as in that day, or his inward discoveries to the understanding of believers, by his light and good spirit,) has an evidence peculiar to itself, exceeding all other evidences to a mind rightly disposed to receive it.

If it be inquired, What does this voice discover to them? It may be answered, Truths agreeable to the will of God, and their duty accordingly, and that in a way suitable to the present

state the mind is under. And those that attend unto these, in the first and smallest manifestation, and become obedient thereto, they are made witnesses of farther and greater discoveries, and an enlargement of understanding respecting the doctrine of Christ, according to our Lord's saying, John vii. 11, 17. "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." And for this end, namely, the enlarging our understandings, relating to the doctrines and precepts of Christ, in the most certain and evident manner, the Holy Spirit was promised by him, and in due time given, whose office was to teach them all things, to bring all things to their remembrance, whatsoever he had said unto them, to testify of him (Christ) to reprove the world of sin, &c. to guide them (the disciples and followers of Christ) into all truth, to receive of his, and shew unto them, &c. By all which it is evident, that as Christ died to put mankind in a capacity of salvation, so all the benefits of the gospel are conveyed to us by the Holy Spirit, which is given to believers: by which they are put in remembrance of the sayings, that is, the doctrines and precepts of Christ. And this, as it comes from him, so it bears testimony to him, and is a sufficient teacher; for it guides them into all truth necessary for them to believe and practise; and lastly it receives of his, and shews unto them, that is, it applies unto them, all the benefits accruing by the gospel, as they come under qualifications fit to receive them: to the penitent it gives remission of sins, that is, a sense of it, in those times of refreshment which come from his presence, and as they continue in faithfulness and per-

severance, attending to it, sanctifies them more and more, and justifies them, and gives them peace : and all this in a convincing self-evident manner, as is clearly implied in these forms of expression, to teach them all things, to testify of Christ, to guide them into all truth, which it could not properly be said to do, unless it did it with certainty ; neither could it otherwise answer the end for which it was given.

Now, that this promise of the Holy Ghost was fulfilled, appears by the account we have of it in the Acts of the Apostles ; which, though a brief history of what followed after the resurrection and ascension of Christ, yet in this necessary point is very full, as chap. ii. where we have a particular relation of the great effusion of the Holy Spirit on the day of Pentecost, which, it is certain, was particularly miraculous and extraordinary ; the Divine Wisdom so ordering it, for raising the attention, and begetting faith, in that which afterwards followed, namely, the preaching and propagation of the Gospel to the world : concerning which, I shall not speak now particularly ; but only observe, that though this, in the manner of it, was extraordinary, yet the thing, namely, the gift of the Holy Spirit to believers in general, was designed to be, and actually was given to them, as a common permanent privilege, not only in the gathering the church of Christ, but to remain with the churches when gathered ; and that not only to the first publishers of the Gospel, for their assistance in that work, and afterwards to the ministers of the churches, when gathered into societies, but also to those that heard them, and to all members of the churches ; by which they were assisted, and their understandings opened, to receive the Gos-

pel when preached, and to be with them for a teacher and instructor, as well as helper, in their whole conduct, when outward teachers were absent from them.

A few instances of this tendency may suffice; as first, when Peter took occasion, from the great concourse of people that were gathered at the day of pentecost, to preach the gospel to them, it is said, "When they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call." Which was a very extensive declaration of the promise of the Holy Ghost, both as to time, being not only to them, but to their posterity; and place, being not confined to them there present, but to all that were afar off, as well believers in common, as ministers and preachers. And chap. v. ver. 30. after Peter had preached Christ to them in these words, "The God of our fathers raised up Jesus, who ye slew, and hanged on a tree. Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, *whom God hath given to them that obey him.*" See also chap. x. ver. 44. By these passages it appears, that in the preaching the gospel by the apostles, the Holy Ghost was given to the disciples, the hearers, to those who obeyed God, without distinction, as well as to

the apostles or preachers of the word : and that it was a witness to them of the truth of Christ's divine mission, and the good effects of it, according to the promise of Christ before cited, namely, "He shall testify of me."

That this was also given to Christians in common, for the same end, when gathered into churches, may appear by many instances from the epistles directed to the several churches, by those who were instrumental in that work : a few instances may suffice, as Rom. viii. ver. 9, 10, 11, 12, 13, 14, 15, 16. "If any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the spirit is life, because of righteousness. But if the Spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh : for if ye live after the flesh ye shall die : but if ye, through the spirit, do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear : but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." In this passage may be observed, first, the necessity of having the Spirit of Christ ; so that those who have it not, do not belong to him, are none of his. Secondly, the work of it, that it mortifies the deeds of the body, and quickens the soul to a life of holiness ; insomuch that those that are led by it, become the sons of God, begotten into his image or likeness. And lastly,

that it bears witness with their spirits, that they are his children; that is, gives them a certain sense or understanding of it, by an evidence peculiar to itself.

Again, 1 Cor. chap. ii. and iii. are full of testimonies to the evidence and certainty of this principle: But I would confine myself at present to such passages as speak of the Holy Spirit as an evidence and ground of certainty to believers, respecting the truth of Christianity; and shall proceed to cite some passages out of the first epistle of John, which are most direct and apposite to the present purpose, as containing a clear testimony to this principle of certainty. First, under the term of anointing, chap. ii. ver. 20, "Ye have an unction from the Holy One, and ye know all things:" and ver. 26, 27, "These things have I written unto you concerning them that seduce you. But the anointing, which ye have received of him, abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in it;" (for so it may be justly rendered.) The occasion of this expression, was to establish them against seducers and apostates; whom he thus mentions, ver. 19. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us:" and then proceeds,—“But ye have an unction,” &c. The obvious construction of all which, is, that though the Apostle wrote to them by way of advice and caution, relating to the danger they were under of being deceived, and drawn from the faith by apostates and seducers; yet his

principal business, was to put them in remembrance of an instructor, which they had always with them, to which, if they duly attended, they would not absolutely need his instruction, or that of any other man; for by this they knew all things, and were taught all things necessary for them: and therefore he advises them principally to regard this, to abide under its teaching, and then they would be in no danger from seducers; but having received from God (the Holy One) a ground of certainty; which was always with them, attending constantly to it; as by this they were first begotten into the faith of the Gospel, so by the same they would be preserved and established in it against all opposition.

The same apostle in the following passages is yet more clear and express, if possible, to our present purpose chap. iii. ver. 24. "Hereby we know that he abideth in us by the spirit which he hath given us." Chap. iv. ver. 13. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." Chap. v. ver. 9, 10, 11, 12. "If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth in the Son of God, hath the witness in himself, he that believeth not God hath made him a liar: because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son, he that hath the Son hath life, and he that hath not the Son of God hath not life." And ver. 20. "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ.

By comparing these texts, it will clearly appear, first, that the Spirit of God, which was given to believers, was not only in itself certain, but was that by which they had an evidence or assurance of their being in his favour; and that not transiently, but that he abode in them, and they dwelt in him for a continuance; which enabled them to live according to the will of God, and gave them peace and consolation in their so living: and as this was given to them of God, so he calls it the witness or testimony of God, and declares it to be greater than that of man, or any human testimony: as if he had said, if we receive the testimony of men, whether it be that of our own senses, or the report of others, whom we have just reason to believe for their veracity, we do well so far; but the testimony of the Holy Spirit of God, consisting in the lively operation of it upon our spirits, to the quickening and raising of them to a life of holiness and true righteousness, who were dead in sins and trespasses, this is greater than any human testimony whatsoever; and this testimony is not at a distance from us, but he that believeth has it in himself: he that hath the Son of God, hath this life, this virtue, this power, by which he acts vigorously in the things of God; and he that hath not the Son of God hath not this life. And lest they should think this only as an amusement, or something unintelligible, designed blindly to move the affections only, and not to inform the understanding; he adds, ver. 20. that it was from an understanding he had given them, (which therefore of themselves they had not,) that they knew the Son of God was come; and that from that truth and sincerity which he had begotten in them, they knew him that was the

fountain of truth, or truth itself, and that they were in him, being made like unto him; which was a wise and just way of reasoning.

Agreeably hereunto, the apostle Paul calls the Holy Spirit of God, "the spirit of wisdom and revelation, in the knowledge of him; the eyes of your understanding being enlightened," Eph. i. 17, 18, and 2 Cor. chap. iv. ver. 6, 7. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." So that from hence it abundantly appears, that in those early times of Christianity, the Spirit of God, which was given to believers through Jesus Christ, did influence all the powers and faculties of the soul, the understanding, as well as will and affections; and in their certain experience of this, consisted the principal evidence of the truth of the whole: I say principal evidence, because in this experience, the great end of the coming of Christ, which was to destroy the works of the devil, to purify and sanctify the hearts of men, was fully and completely answered: and therefore, those that were witnesses of it, believed the Gospel for its own sake, because they knew it to be what it was declared to be, "The power of God to salvation;" and all other evidences *ab extra*, were designed as means to bring men to this great end, and for the sake of it; and this being found true, the truth of the whole was established beyond contradiction: whereas, if this had failed, if those who had received the Gospel, had found themselves never the better for it, there was great reason to suppose, that all had been suspected for imposture, notwithstanding those external evidences attending it. But now the primitive be-

lievers might say as the Samaritans did, John iv. 42. having put the matter upon an experiment, and found it completely to answer its main design, which was the reformation of mankind : now we believe, not because of the report of others, or for the sake of any external evidence or credentials only, (though we do not slight or disesteem them,) but we have heard him ourselves, we have had experience ourselves of the good effects of his coming ; therefore, we “ know that this is indeed the Christ, the Saviour of the world.”

IT REMAINS now to inquire, upon what evidence, principally, true Christians of this generation receive and believe the Christian Religion. Before I directly answer this inquiry, I would observe that the Christian Religion is or was designed to be the same in succeeding generations, that it was in the primitive times ; that is, as the Gospel was then an inward and powerful thing, whereby the hearts of men were sanctified and purified from their defilements, so it is the same at this day, and was so at all times since its first publication. And the true reason why this does not appear so generally among the professors of it, is not any defect in the thing, but men’s unbelief and error in judgment ; they not believing it to be so, and consequently not applying for help where alone it is to be had. And this I take to be the first ground and foundation of that degeneracy which has so generally appeared, and still remains among Christians ; men erroneously supposing, that the effusion of the Spirit, and the gifts and graces accompanying it, was a thing peculiar to the infancy of Christianity, and that as it did, in a great measure, cease very early

after the apostles' days, so it was designed, that it should in after-ages cease entirely, and men be left to the instructions left them by the inspired writers, in the holy scriptures, out of which every man is to collect his duty relating to faith and practice, in the best manner he can. I call this an error in judgment, because it is contrary to the scriptures themselves; which those, who are in this belief, would have to be their rule in all things: then surely in this, as well as other things, there being nothing more fully declared in those sacred writings, than the necessity, power, and sufficiency of this principle; insomuch that it appears, that the very essence of the Christian Religion, as to the real peculiar benefit and excellency of it, consists in this, which is inseparable from it in the nature of the thing. And therefore, however men may have supposed it to be altered, and would represent it to differ from what it was originally, unless we lay aside a great part of the holy scriptures, it is the same now it was then.

I would also have it observed, that by the gifts of the Holy Spirit, which I affirm to be designed to remain in the Christian church in all ages, I do not mean the gift of miracles, such as were in the primitive times, which were thought necessary (the Divine Wisdom so ordering it) for the introducing the Christian Religion into the world: but by the gifts of the Holy Spirit to remain in the church, I mean the helps afforded us thereby, for the great ends of sanctification, and renewing the mind into a state of holiness. This distinction is evidently to be observed, 1 Cor. xii. 7. where the apostle takes notice in the verses foregoing, that there were diversities of gifts, and differences of administrations, and di-

versities of operations, which were peculiar, some to one, and some to another: he adds, ver. 7. Though there are these diversities, &c. yet there is one thing in which they all agree, namely, that “the manifestation of the Spirit is given to every man to profit withal:” that is, to improve in virtue, in holiness, in religion, and in godly living; which, as it is equally necessary in all ages, so it is afforded to men in all ages: and that in a way plain, intelligible, and self-evident; otherwise it is improperly called a manifestation, which admits of no doubtfulness or obscurity; as, on the other hand, if the discoveries of the Spirit were doubtful and obscure, mankind were still left at uncertainties about their duty as Christians, contrary to the very tenor of the new covenant; wherein it is said, Heb. viii. 10, 11. “I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest.” Now, was this spoken to that generation only; or does it relate to us also? Certainly to us as well as to them, inasmuch as in this knowledge of the Lord thus attained, consists the very character of the new or gospel covenant, as distinguished from the old or legal one: and therefore, to suppose the Gospel to be one thing at one time, and another thing at another time, is an absurdity not to be admitted. As knowledge implies certainty, so the laws of God written in the mind, and the knowledge of him arising from thence, are certain and evident to those that rightly attend to them at all times.

From which it may be justly concluded, that

as the Christian Religion is in all ages the same, so the principal evidence of it is the same in all ages, consisting in the knowledge and experience of the virtue and power of the faith of the Gospel, to the purifying and sanctifying of the heart, and bringing forth the good fruits of the Spirit, according as the same are inwardly discovered to us, by the light and manifestation thereof. And in this experience, the truth and right understanding of the general doctrines of religion contained in the holy scriptures, is best secured and established for all the good ends and purposes of them; and all the precepts of Christianity are only effectually complied with this way, namely, by the faith of the operation of the Spirit of God; so that we may truly say in this case, as the apostle did, relating to the law in that day, namely, Do we make void the scriptures through faith? Nay, we establish the scriptures; and it is for want of men's applying themselves to the acquiring of this experience through faith, that the general doctrines of religion are perverted, and the scriptures themselves wrested, in order to reconcile the Christian religion (the most pure institution that ever was in the world, or can be) to a state of sin and iniquity, to our beloved lusts and passions; men erroneously supposing, that as long as they are in the profession of the Christian faith, that is, as they account it, in the belief of certain facts and propositions, which they have collected out of the scriptures, they are entitled to the benefits of the coming of Christ, notwithstanding their continuing in a sinful state, more or less, which they are very ready to indulge themselves in, when thus persuaded; than which, nothing is more contrary to the whole tenor of

the Gospel as delivered in the scriptures, and consequently to the scriptures themselves.

But it may be asked, How may we become witnesses of this work? Ans. Not by learned dissertations about it, for the generality of mankind are not qualified for these; not by long arguments, or deductions of nice reasonings, for the far greater part of mankind are not capable of those, though they may have a sufficient share of understanding, to act that part in the creation which Providence has allotted them; nor even by the exercise of that portion of reason and understanding which we have as men, unassisted by the illumination of the Holy Spirit of God: for the mind, with all its faculties, the reason, or understanding, as well as will and affections, being the thing which is out of order and wants regulation, it is preposterous to suppose that it should regulate itself, without help received somewhere; and it is as absurd to imagine, that one man, equally fallible, should regulate the errors of another, notwithstanding any supposed superiority of judgment from learning or other acquirements. The learned part of mankind being notoriously as much at variance, as the illiterate or ignorant, and rather more so about the things of God, and even natural things; there being a great disagreement among them about the very first principle of knowledge in these things, in which they have brought forth nothing which may be depended upon for certain, saving in those parts which are capable of demonstration, such as mathematical learning, and that which depends on experiments. And this last is the principal ground of certainty in religion; for as in natural knowledge, which depends on experiments, the certainty does not terminate in the

judgment or assent of the mind barely, though from the reasonableness of the thing, the mind may have a good degree of certainty concerning it; but yet there remains some degree of suspense or doubtfulness, till an experiment is rightly made and found to succeed; this removes every appearance of uncertainty: so in religion, from the credibility of the history, which we have as much reason to believe, as any of the best attested accounts of things at that distance of time, and from other undoubted marks of sincerity and veracity, which appear every where in the writings of the new Testament; from these considerations, there is just reason to believe the truth of what is recorded. But, as the main end of the Christian faith is to make men better, to renew and sanctify the mind, which has been depraved; when men apply themselves to this work, not trusting in themselves, but in the grace of God, (which is sufficient for that end,) for his help and assistance, and in their so doing, find themselves helped and assisted by him; these are satisfied beyond all doubt or hesitation, concerning the truth of the Christian Religion, being in the actual possession of the good effects of it, by which they not only believe the doctrines of Christianity, but know them fulfilled in their own experience, as to their main end and design.

To return therefore to the inquiry, how may men attain this experience? Answ. By attending to that which discovers to them the state of their minds, in the several circumstances (if I may so call it) of a Christian life, by obeying its discoveries; that is, in the first place, as it finds men in a sinful polluted state, so it sets their sins in order before them, which is the first right

step in order to the overcoming of them : and when through faith in his power and sufficiency, and obedience thereunto, they have gained some degree of victory, then by attending from time to time, for farther discoveries of those evils which yet remain; and waiting for farther degrees of strength from him, for the destroying of them, and entering into, and persevering in, a virtuous religious course of life; as the same is gradually opened to them by that light which makes all things manifest; not only what relates to mens words and actions, but also, and more especially what their thoughts, and the secret springs and designs of all their words and actions are. For as the state and condition spiritually of every particular man, hath something in it peculiar to itself, by which it differs from the state of all others; so it is the Spirit of God alone, which at times and seasons, discovers to every mind truly and impartially what its state is, in such evident manner, that it cannot be deceived, if duly regarded.

It is true, the holy scriptures contain general rules relating to our dnty, both what we ought to do, and what to leave undone: but it is this faithful monitor in our own breast, that tells every man in particular, Thou art the man, this is thy state, this thing thou oughtest to have omitted, and the other to have done, the thoughts of thy heart in this or the other action were or were not right. And this it does frequently, by bringing to our remembrance some text of scripture (where the scripture is read and professed), and opening and applying it powerfully to the present state of every man, in such a manner, that he sees himself clearly; the Spirit of God bearing witness with his spirit to the truth of his

state, as it really is in the sight of God; and either justifying or condemning him, according as he is found obeying or disobeying this inward law; which will bear witness for or against him, in the great day of account, when God shall judge the secret thoughts, as well as words and actions, of all men, by Jesus Christ. Now this is a plain, intelligible, rational thing, equally so to the unlearned and learned, to the foolish and wise, for every discovery of it is certain to the one, as well as to the other; God having given to all men according to their several abilities, and requiring obedience accordingly, so that all are left without excuse. And this plain intelligible way of obtaining the knowledge of God, and the necessary truths of religion, however it may be esteemed by the wise and prudent of this world, is what recommends it to those who rightly consider the true end and design of its institution, as an instance of the great wisdom and goodness of God; it being most unreasonable, seeing all are equally concerned in the great affair of salvation, that the way which leads to it should be so intricate and difficult, that none but the learned and polite part of mankind could understand it; and the unlearned and common sort must seek to them for instructions about it: whereas in fact, this is so far from being the case, that to impartial observers of things it appears, that these are they who have most of all perplexed the cause of religion, by departing themselves, and leading others from the simplicity of the truth as it is in Jesus, into vain janglings, and mere strife of words; applying their learned notions and distinctions, (which, when true and rightly applied, may be of use,) to objects, to which they are not, nor cannot be, adequate or

adapted: and in this manner exposing one another, and leading others with them to expose one another, to the destruction of Christian charity, which is the bond of perfection of all goodness.

Upon the whole, as the great end of the Christian religion, so far as concerns the part mankind are to act in it, is to renew and sanctify the mind, and consequently to reform the whole conversation, through the power and efficacy of the good Spirit of God, which is given for that end; so the principal evidence of the truth of it, is the experience of the effectual working of this power; by which those who are so happy as to become witnesses of it, not only are satisfied for ever themselves, as to the truth of the whole, but are also lights in the world; by which others seeing their good works, wrought by the power of godliness, are (or may be, if they apply themselves rightly to it) induced to make proof of the same thing, in order that they may glorify God their Father, who is in heaven.

If it be inquired, how may we distinguish that understanding received from God, and the help which he gives us, to believe and act accordingly, from the understanding which arises from the exercise of our reason, and that power which results from our own will barely? I answer, (besides what has been already said of an evidence which is peculiar to it, which cannot be so fully described to others, as it is felt and experienced by him that hath it,) that those who have this experience, know certainly, that as at times in their silent retirements, and humble waitings on God, they receive an understanding of his will re-

lating to their present duty, in such a clear light, as leaves no doubt or hesitation; so at other times, when this is withdrawn from them, they are at a loss again, and see themselves as they really are, ignorant and destitute; and the case is the same in respect to power, they are sensible at times of a certain vigour and liveliness attending them, by which they are not only preserved from evil of all kinds, but their hearts, all the powers and faculties of their souls, are enlarged to run the ways of God's commands with cheerfulness: whereas, at other times, when this seems to be withdrawn from them a little, they are reduced to a deep sense of their own weakness and insufficiency; in which they are humbled, and led to apply again for help to the throne of grace, which in due time is renewed to them, to their great and unspeakable comfort; and as this understanding, and this strength, is sometimes in a sensible manner present with them, and sometimes seems to be hid from them; so from hence they know it to be a thing not of themselves, or in their own power, but the gift of God; and therefore they find it their great duty and interest, in all times of difficulties, or temptations, from whatever cause they may proceed, to trust in the Lord, and to depend upon him for help, in which they never are dissatisfied; but finding always success in this holy dependance on a divine aid, their hearts become more and more fixed and established, trusting in him in all their afflictions and besetments, and praising him for those lively helps and encouragements already received.

Now in all this, there is an obvious distinction between what arises from our own understanding merely so, and an understanding received from

God ; and yet our own understandings as men, are not unconcerned in it, but are in an agreeable manner exercised and employed ; for those necessary truths relating to faith and practice, being thus presented to them, and the mind being convinced thereof, either by one clear view, or by undeniable deductions of certain reasonings agreeable to the capacity of the person whom they concern, joins with these convictions ; and the judgment thus informed, moves the will to practice, not in an irresistible manner, so as to destroy its liberty, but by rational motives and persuasions, which, if duly attended unto, determines the choice in favour of a religious virtuous course of life : but if through the prevalence of any beloved lusts or passions, the mind is prevailed on not to listen to these secret calls and invitations, but to adhere to its old vicious habits : in this case, the destruction of all such is of themselves, by their neglecting that help which God has offered them. And therefore, though our salvation is principally and originally the work of God, yet our own consent is required, in order to our partaking of it, and our utmost diligence and application of mind, with humble prayer and supplication to God, and constant watchfulness and attention to that light that discovers both the evil and the good, and a steady dependance on the power of his grace, that we may thereby be enabled to eschew the one, and do the other ; which, though it may seem somewhat difficult at first, by reason of that cross to our present inclinations, which attends it until the power of vicious habits, to which men have been long accustomed, be weakened and broken ; yet by degrees it will not only become more easy, but exceeding pleasant and delightful, according

to the saying of our Lord, "Take my yoke upon you, for my yoke is easy, and my burden is light." And the words of the wise man, Prov. iii. 17. "All her ways (the ways of wisdom) are ways of pleasantness, and all her paths are peace." For what greater pleasure can there be conceived, than that which a virtuous pious soul enjoys, when in its faithful walking in obedience to God, it finds his peace to flow, and the light of his countenance to shine upon it; by which those that are enjoyers of it, are sensible of more real comfort at heart, than when their corn and wine, or any other external things, increase; and much more so, than in the pretended counterfeit pleasures of a vicious course of life which, however pleasant it may seem for a season, at the last biteth like a serpent, and stingeth like an adder; the pleasure arising from hence, being but imaginary, brutal, unbecoming a rational being, as well as very short and uncertain in its duration, and in the main, attended with a certain tormentor, anxiety of mind, which is out of the power of any of the most deceitful glosses and false reasonings to quiet; or put an end to, even in this life; as hath appeared by many dismal examples; but the sense of it hath gnawed as a worm, and burnt as a fire in the breasts of evil doers, which they have not been able to quench or conceal; and what is yet worst of all, we are told by our Lord, That this "worm dieth not, and the fire is not quenched." Whereas the virtuous religious man, not only enjoys peace and tranquility in his passage through this world, but has a comfortable prospect and assurance of an happy exit at last; so that in the words of the apostle, "Godliness is profitable unto all things, having pro-

mise of the life that now is, and of that which is to come."

The sum of the argument in defence of the evidence of Christianity, in the foregoing pages, is this, There are evidences of the truth of our holy religion, arising from external testimonials, such as the prophecies of the prophets, the miracles of our Lord and his apostles, the credibility of the history of our Lord Jesus Christ, and of the first publication of the Gospel by his apostles, as the same are contained in the holy scriptures of the New Testament, all which ought to be duly regarded; and we have full as good ground to believe them, as the best attested histories of any facts whereof we are not eye-witnesses: in which sense, the Christian Religion is to be defended upon the principles of right reason, and from the same motives that other matters of fact may be defended. But inasmuch as the principal design of the coming of Christ, was to reform mankind, to purify and sanctify the hearts of men, through the power of that grace and truth which is come by him; the principal evidence of the truth of it, consists in this, that by believing in the power and sufficiency of this principle, and obeying the same, it is found completely to answer that end; that is, true believers are actually and really reformed in heart and spirit, of sinners become saints, or, in the language of scripture, are washed, sanctified, and justified, in the name of our Lord Jesus Christ, and by the Spirit of God.

That this was really the case with the primitive believers, has been abundantly proved already from the holy scriptures, and there is not the least shadow of reason to question the truth

of it : and there being also, (notwithstanding the general declension or falling away, which came over the Christian church,) some witnesses of the same in all ages, and even in this age, who have borne testimony to the truth of it ; who in their certain experience of the good effects of their faith, have received a full confirmation of the truth of the Christian doctrine in general ; they cannot therefore tell where better to place the evidence of the Christian religion, than in this experience, which therefore they call the principal evidence : not to lessen or undervalue other helps or means of believing the doctrines of the Gospel, but because in this consists the completion of the whole as to its great design, the reformation of mankind.

FINIS.

1812

SELECTIONS

FROM

A WORK ENTITLED

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CONTAINING

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AND

DYING EXPRESSIONS

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Advertisement.

IN continuing their *Extracts* from the compilation mentioned in the title-page, the Editors have selected, for the present little publication, three accounts or narratives, which, besides their value separately, as containing encouragement and instruction to the Christian traveller, may, when taken together, be the more interesting to the Reader, from the near connexion which subsisted between those who are the subjects of them: they are memorials of a father, mother, and daughter; and the husband of the daughter was the person from whose pen they proceed. Before reprinting them in the present form of a *Tract*, it seemed not unsuitable to make some retrenchment, which has accordingly been done; and a few verbal corrections have also taken place.

SELECTIONS, &c.

JOHNN WYNN, of Bradford, in Yorkshire, was convinced of the blessed truth at a meeting of friends in Pall-Mall, near Westminster, about the time of the coming in of king Charles II. Being then in the army, and standing amongst the rest in their ranks to be viewed by some of the chief officers, he laid down his arms because he could practise war no more: and when discharged, he went down into Yorkshire, and worked at his trade there, being a clothier. And as he continued faithful to the visitation of truth, he grew in grace, and in the saving knowledge of Jesus Christ our Lord: and being subject to the divine manifestation and work of the power of God in his heart, he became a sanctified vessel fitted for the great Master's use, who, in his wisdom, called him to the work of the ministry, in which he grew, and laboured faithfully in those times of persecution, wherein he suffered deeply for his testimony. He was a man of courage, filled with a holy zeal, and qualified, as a good soldier in the Lamb's warfare, for the work in those perilous times; his bow abiding in strength, and his arrows being sharp and piercing, were carried home to the mark, so that he fought manfully under the banner of Christ, and

turned not his back in the day of battle. He was an able minister of the everlasting Gospel, and laboured faithfully therein, and travelled much for the spreading of it, in those trying times, in most parts of England and Wales, and especially in the eastern parts; and his service on that account tended much to the strengthening and confirming of the children of God, and convincing of gainsayers: he retained his integrity to the end, and the strength of that holy zeal kindled in his heart for the blessed truth, and the promotion of its cause, remained always with him.

Towards the latter part of his time he travelled into the west parts of Yorkshire, to visit the meetings of friends there. Having a sense that his day's work was nigh finished, he told friends in divers places he was come to take his leave of them; although then in a good measure of health. After his return he signified his great satisfaction and easiness of mind. About three weeks after he had finished this journey, going a few miles to visit a neighbouring friend who was sick, a service that he was frequently concerned in, he came home not very well, and continued weakly about thirteen days. In the time of his weakness, the great concern that was upon his mind, was, that friends might stand faithful unto the Lord God; exhorting such thereunto as came to visit him: and he declared a little before his departure, that he was clear and easy in his spirit, and saw nothing to stand in his way, but witnessed the peace of God to abide upon him; saying he had laboured faithfully to clear himself of those that were of a libertine and frothy spirit, as he then called it. And the day that he died, a little before his departure, as he was walking

about the room, a fainting fit seized him, and he sat down and leaned back in his chair, and seeing his wife weeping over him, he looked upon her, and said, "Why wilt thou [grieve], my dear? the Lord gave thee unto me, and thou must give me up again." She answered, "I hope I shall as far as the Lord enables me, for I hope it will be well with thee;" and he said, "I never doubt that:" which were the last words he spoke, for the Lord was pleased to make his passage easy out of this world, so that he gave neither sigh nor groan, but in much stillness, like one falling asleep, he departed this life on the 10th of the Ninth month, 1699, in the Sixty-fourth year of his age, having been a true labourer in the work of the ministry about thirty-six years; and now having, through the grace of God, fought the good fight of faith, and finished his course, we have no cause to question but that his soul is at rest with the Lord; being entered into the possession of that crown of eternal life that is laid up in store for all the righteous; where he will live to praise and magnify the Lord God, and the Lamb who sits with him upon the throne, for ever and evermore, world without end. Amen.

DEBORAH WYNN, wife of the aforesaid John Wynn, had a sober and religious education, and was favoured with the visitation of truth in her young years; by giving up to the manifestation whereof, she came to experience the work of its power in her heart, and by being obedient thereto, attained to a degree of settlement in the truth when young; which prepared her to undergo those trials and exercises which early began to fall to her lot. For about the sixteenth year of her age, her father and mother were both taken up and carried prisoners to York, for the testimony of a good conscience towards God: and she being their only child, the management of their trade and business fell under her care; and during their imprisonment she travelled to York, twenty two miles on foot, once in two weeks, to visit them, and to carry them what money she had got for their support; and being a maid sincere in heart to God, and through his grace faithful to the truth, she grew in experience, and about the eighteenth year of her age, she was concerned to bear a public testimony in meetings, to the comfort and edification of friends. She was afterwards married to John Wynn, and they settled at Bradford, the place of her nativity, and being both ministers, and the meeting in its course held at their house, heavy sufferings fell to their share in the time of the informers, who stripped them three several times of all their outward substance that was valuable; for such was the cruelty of the persecutors and informers in those days, that at one of the times mentioned, when she was lying in child-bed, they went to take the bed from under her, but the neighbouring women, abhor-

ring the inhumanity of such an attempt, interrupted their design, and would not suffer it ; but they finding a pewter flagon in the room with caudle in it, poured it out, and took the flagon away with the rest of the booty. Their avarice being not yet satisfied, and meeting her husband in the street as they went away, who had been at a neighbouring market, and was driving his horse before him, with the goods on his back, and his riding coat upon the pack ; all this they seized and took away with the rest of the plunder : so being deprived of his horse, pack, and coat, he came home and found his shop stripped of the goods and his house of the furniture ; that he had neither chair nor stool to set down upon to rest him, until some of his kind neighbours, whom he found there bemoaning this unchristian usage, went and brought him in, some one thing, and some another, for their present use, until they could procure furniture of their own for their necessary accomodation. And afterwards divers of the inhabitants of the town, hearing of his intention of buying more goods to carry on his trade, came to him, and earnestly entreated that he would buy no more, for he might see they were resolved to ruin him : he told them he was not at all discouraged, he had a little money left, and intended to lay it out for goods as far as it would go, and if they took them from him also, they could have no more than all, but he believed they would be limited in the Lord's time : which came to pass accordingly.

Through all which, with her dear husband, she retained her integrity, and stood faithful to truth's testimony ; so that they were favoured of the Lord together to surmount all the difficulties their great sufferings brought upon them. She

was a women of a sound judgment, great sincerity and circumspection in the course of her conduct, tender and living in her public ministry ; and by her godly and courteous conversation she gained the love and esteem of both friends and others, in the town and country where she lived ; her heart and house were open to receive and entertain the messengers of Christ, who were concerned to go to and fro to promote piety and virtue, and publish the Gospel of glad tidings to mankind ; and she delighted much in that service.

It was my lot to marry her only daughter, after which she by choice lived with us to the time of her decease, upwards of seventeen years ; which tended much to our satisfaction and mutual comfort. She being acquainted with divers of the first publishers of the gospel of glad tidings in these latter days, her conversation was very agreeable and informing. She was a loving and affectionate mother, a faithful friend, and endued with wisdom to give counsel in times of greatest difficulty ; having had large experience of the dealings of God, and the preserving power of Jesus Christ our Lord ; she retained her zeal for truth, and her concern for its promotion, and was diligent in attending meetings as long as her ability of body to go abroad continued. She was confined to the house the last year of her life, growing weak by reason of old age, and during that time, she employed herself much in reading the holy Scriptures and friends' writings ; and continued in a sweet heavenly frame of mind, often expressing, in much tenderness, the loving kindness and goodness of God to her, frequently saying, " The Lord hath been my support in all my difficulties, and hath

preserved me from danger, and his goodness is still continued, and I have great cause to praise him and speak well of his name ;” this she would often repeat, with many other weighty and lively expressions, signifying how resigned she was to the will of God, and desirous to be dissolved, (being duly prepared for that great change.) About three months before her departure she was confined to her chamber, but still continued in a sensible frame of mind, and waited patiently for her removal, expecting its drawing nigh, although she had no distemper upon her but weakness through old age. Her daughter’s affection and care were great over her both night and day, whom when she saw weeping, and under trouble at the apprehension of parting with her, she would send for me, and would desire me to advise my wife not to be troubled or concerned on her account ; for though she had no distemper, pain, or sickness, she said we must not expect she would always continue with us, but would have us give her up freely, she being prepared, and ready to be received by Jesus Christ into eternal felicity. I told her we were resigned to the will of God, and thankful he had so prolonged her days, and accounted it a great blessing our being favoured with her company to that time ; she added, “ Your care over me, and your concern for me, hath been too great in every respect, I think, and have been often thankful to the Lord, who hath been pleased to bless me with such loving affectionate children ; and have been afraid my dear daughter would hurt her own health by caring too much for me. The Lord that was the stay of my youth, and has been with me to old age, is still near to comfort, and will be so to you when I am gone,

and bless and preserve you to his own honour and your peace unto the end." She grew gradually weaker, yet sat up most days, and could walk over the room with a little help. In the evenings, when business was over, we went up and sat down by her, and had many comfortable seasons together, for she continued in a sweet frame of mind, and very cheerful and sensible. On the 14th of the Sixth month, 1727, being the second day of the Week, my dear wife and the nurse took her up and dressed her about ten in the morning, as usual, and she sitting in her chair, they perceived she grew very weak, and sent for me; I went up and sat down by her, and taking her by the hand, asked her how she was? she answered, "Very weak, child." I asked if she was sick or faint? she said, "No." I asked if she had any pain? she said, "No." I asked if she apprehended herself going? she said, "she could not tell, but she was weaker than ever she was before." I bid her to lean her head upon my breast, which she did, and was quiet for some time as if she had been in a doze, that we could scarcely discern her breathe; and her daughter sitting by weeping, she lifted up her eyes and said, "Dear child, weep not for me," and leaning her head on my breast again, near the middle of the day, she passed away so quietly, that we scarcely knew when she drew her last breath. She was about Eighty-two years of age, and a minister about Sixty-four years, and I doubt not, is entered into that undisturbed and glorious rest prepared for the sincere and upright-hearted followers of the Lord Jesus Christ.

DEBORAH BELL, wife of John Bell, of Bromley, in Middlesex, late of Gracechurch-street, London, daughter of the before-mentioned John and Deborah Wynn, was born at Bradford, in Yorkshire; and being carefully educated in the way of truth by her pious and faithful parents, she sought the way of the Lord, and the knowledge of his blessed truth, when very young; and was mercifully favoured to partake of that virtue and divine goodness which maketh fruitful towards God, as she frequently expressed herself. In her minority she often earnestly desired the Lord would be pleased to enable her to come up in doing his will, and that in all things she might be perfectly resigned to answer his holy mind and requirings, and be fully given up in heart in all sincerity, and by his grace devoted to serve and obey him, according to the ability received. He in mercy and loving kindness heard her humble petitions, and granted the early visitations of his love and goodness, in the pourings forth of his Holy Spirit, and gradually, by the work of his own divine power, so prepared and sanctified her heart, that she was made a vessel of honour; for as she became acquainted with his divine and living Word, when very young, she grew in experience of that work which is wrought by the power of Christ, by which alone, salvation and perfect redemption is witnessed; and being an humble follower of Jesus Christ our Lord, and, through the operation of his grace, freely resigned, and cheerfully given up, to follow these manifestations of the divine light and workings of the Spirit, which are inwardly revealed, she was so fitted for her Master's use and service, as early

to become a branch in Christ Jesus, the true and living vine, laden with fruit to the praise and glory of God, the good husbandman; and being led through deep travail, and close exercise and affliction of mind, she thereby gained great experience, and was made sensible of various states and conditions, which tended to the qualifying her for that great and weighty work whereunto she was afterwards called. For about the nineteenth year of her age, the Lord saw meet in his wisdom to commit a dispensation of the everlasting Gospel to her to preach: in which service, she being faithful, grew in the knowledge of God, and had great experience of his dealings, and like the wise scribe, who was well instructed to the kingdom, brought forth out of the good treasure of her heart, things both new and old*; so that she became an able minister, to the comfort and edification of the churches where she came; and many, who were unacquainted with the work of the blessed truth in themselves, were reached to by her powerful and lively ministry, in which service she often appeared strong when in bodily weakness, (which frequently attended her,) to the admiration of those who had the knowledge of her outward infirmities. She laboured faithfully in word and doctrine, and visited many of the meetings of Friends in most parts of England, Wales, and Scotland, and was twice in Ireland, and had good service where she came: for she duly regarded the motions and guidance of truth in all her services; and in an especial manner, when under a concern to travel on that account, she earnestly desired to be fully satisfied of being rightly called, and to see her

* Matt. xiii. 52.

way clearly opened, both as to the time when, the places where, and the people to whom it was her duty to minister; and was ever very careful to return when she found her mind clear and easy. She would often say, (which I mention for the instruction of others,) that there was great danger in exceeding the commission by staying abroad beyond the right time. She greatly desired that all the ministers of Christ, who found themselves concerned to travel in the service of the Gospel, might take due care not to miss their way on that hand; neither might, when in their travels, be drawn aside out of the right line opened to them by the truth, through the persuasion of unwary inconsiderate people; but might wait for the power of Christ our Lord to preserve them steady in mind in all their services for the promotion of the blessed truth: frequently repeating that she had observed divers whom she believed to have been rightly drawn forth, who yet, through weakness and instability, had missed their way in those particulars, and thereby received hurt and lessened their service. When she was under a concern to go abroad to visit the churches, the weight of that exercise brought her very low, both in body and mind; for she waited diligently for the counsel of God, and full satisfaction in herself, before she made her concern known to any; for her whole dependence was in great humility on Christ our Lord, to put her forth, and go before her, and to give her strength and wisdom, to discharge herself faithfully to her own comfort and peace, the edification of the people, and his honour: but though she was strong in the Lord, and zealously concerned for the cause of truth, yet, by nature, of a weakly constitution; and through hard traveling

and close exercise, which often was upon her for the truth's sake, her bodily infirmities increased before old age came on.

Towards the latter part of her time, being infirm, she frequently rejoiced in the Lord, and expressed the great comfort, peace, and satisfaction, which she had in having devoted her youthful days to his service, and being freely given up faithfully to obey his calls and holy requirings, whilst a degree of health and strength was granted, and she was able to undergo such service; often saying an early devotion was very acceptable to God, and the strength of youth could never be so well and profitably employed, as in faithfully serving the Lord in humility and sincere obedience in whatsoever work he in his wisdom may be pleased to qualify them for, and call them into; for wheresoever it happened that any such lived to be attended with the infirmities of old age, the comfort and peace they would enjoy, would be abundantly more to them than all the comforts of this life; for she could by living experience say, that nothing in this world was worthy to be compared with it. And she often earnestly desired, the sense thereof might lay hold of our youth, that they might give up their minds to seek the Lord early, and devote the strength of their time to his service; that in the end they might be made partakers of the same comfort and peace, which was her greatest joy and real cause of rejoicing, and became more and more so as she drew near her conclusion: and this I publish for their perusal, that, if by any means, they might be prevailed on, and stirred up to consider how necessary and truly profitable it is to begin early in that great duty recommended by the wise man, "Remember

now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."*

Being under a concern to visit a few meetings in Hertfordshire, and as far as Huntingdon, though in a weak state of health, she undertook that journey, which proved her last, towards the middle of the Seventh month, 1738. She was from home ten days, and had six meetings, and although weak in body, yet she appeared strong in her ministry, and had good service, much to the satisfaction and comfort of friends where she came; and when she came home, she rejoiced much, and said she was humbly thankful to the Lord who had enabled her to perform the journey, and had given her strength to discharge herself faithfully of the concern she was under; and that her heart was filled with that peace and comfort which he is pleased to favour his obedient servants with, and that she apprehended her day's work was nigh finished, for she saw no more work her great Master had for her to do; and she had no desire to live, but to serve and glorify him. The last time she was at the evening meeting at Bromley, about two weeks before she died, she bore a living testimony to the truth, and was concerned in supplication to the Lord in a particular manner; and in great fervency prayed for the preservation, growth and settlement of the youth amongst us, in the living eternal truth, to the effecting and tendering of many hearts. When she came home from the meeting, she was filled with divine comfort, and said, "It is now finished, I do not expect you will have me with you at that meeting any more."

Afterwards her weakness of body increased, and she taking cold, a pleurisy came on which much affected her breathing; and though means were used to remove it, she found no relief: the pain grew more violent, so that her affliction was great, and in an humble submission she earnestly desired of the Lord that he would give her strength to bear her pain and affliction patiently; and her petition was fully granted, for she was endued with patience to an uncommon degree, and bore her affliction with firm resignation and thankfulness of heart, and with tender love and condescension to all about her; and abundance of sweetness she still enjoyed, as appeared by many precious and lively expressions that dropped from her, which deeply affected, and often tendered the hearts of all about her. When her pain was very great, she expressed herself at times after the following manner: "This is hard work indeed, one had need to have nothing else to do at such a time as this; I am sure it is as much as I am able to endure, to bear the afflictions of the body: one had not need to have terror of mind besides." And appealing to a young woman standing by her, whom she dearly loved, and who had duly attended her in her illness, said, "Thou knowest I have had very little respite from pain since I was first taken ill; I would have none put off that great work of repentance till such a time as this; if I had that work to do, what a dreadful thing it would be!" At a time, when divers young people were present, she said, "I would have our young people be willing to bear the cross in their youth, and despise the shame, for that is the way to have true peace in themselves." And another time she said, "I now feel that which my soul has longed for." And

seeing divers young women standing round her bed, whose growth and settlement in the blessed truth she had often been concerned for, she looked solidly upon them, and spake on this wise, "I was early convinced, that unless I was born again, I could not see the kingdom of God; I have witnessed it, and you know I have preached this doctrine to you, and you must know it for yourselves." And this she spake with such authority as pierced the hearts of all present, and I believe will not easily be forgotten. At another time looking steadily upon us, with a composed countenance, she said, "I have always been sincere, and never had any thing in view but the great cause of God, and that I might be clear of the blood of all men; and I have discharged myself faithfully, for whatsoever my hand found to do, I did it with my might, and I never spared myself, and I am fully clear and easy, and my day's work seems to be done."

Observing the distress I was in, she looked earnestly upon me, and said, "The Lord brought us together, and has been with us, and thou must give me freely up to him again, and he will support thee, and take care of thee." Again, being in deep distress of mind, under the consideration of my great loss of so dear a companion, if she should be removed, I asked her if she had not rather live with me a little longer, if Providence saw meet; she looked pleasantly upon me, and after a little pause, said, "I have no desire nor will of my own; I stand in the will of God." At another time, under the sense of her great pain, she said, "I earnestly desire the Lord may release me while I have strength and patience to bear my afflictions, but I neither murmur nor repine." And observing the sadness

of my countenance, she said, "Why should I not go now? I can never go better." I told her, if Providence pleased to raise her again, she might be with me longer, and be of service, and yet go well; she readily answered, "There may be danger in that, I am now ready." At another time I told her, when bemoaning myself, if the Lord should see meet to remove her from me at that time, that I believed he would receive her into the mansions of glory, she replied, and said, "I never doubt that, I trust through Christ to be received into the arms of eternal bliss, for I am in peace, and perfectly easy." On another occasion she looked upon me and said, "The Lord gave me to thee, and thou must give me up to him again." And towards the latter part of her illness, being in great pain, and observing the concern I was in for her, she said, "My dear, I am afraid thou holdest me." I answered "No, I have freely given thee up, and stand resigned in the will of God;" she looked pleasantly upon me, and replied, "That is very good in thee." Afterwards her affliction and pain being very great and heavy upon her, she prayed fervently, and said, "Lord be pleased to grant me a little ease before I go hence and be seen of men no more, no more, no more." And the Lord was pleased to answer her fervent supplication; for the day before her departure, all pain and affliction seemed to be removed, and she continued quiet and easy, in a still sweet frame of mind; and although she spoke not much during that time which could be perfectly heard, yet she remained very sensible, and her sweet and lively breathings plainly declared she continued in inward prayer and praises unto the Lord, her lips often moving, and sometimes expressions were

heard tending to signify the full assurance she had of an inheritance in eternal felicity and glory amongst the just. Many more precious and weighty expressions she dropped during her illness, which the distress of my mind prevented me from remembering perfectly.

About the fifth hour in the evening, being the fifth day of the week, and 2d of the Ninth month, 1738, she sweetly finished her course, and went away like an innocent lamb: and notwithstanding the great affliction and pain she underwent for seven days and seven nights, that brightness and innocence which truth had impressed, remained on her countenance when the soul was released and had taken its flight into the regions of bliss and glory.

She was aged about forty-nine years; and a minister upwards of thirty years; she was endued with many eminent gifts and qualifications, an able minister, rightly dividing the word of truth, through that wisdom received from God, which proved effectual to the convincing of divers, and the edifying and reaching of many; she was zealous for the cause of God, and of a discerning spirit and good understanding, so that the enemies of truth could not stand before her, for her bow abode in strength, and her arrows were often carried to the mark, and were sharp against undue liberty, deceit, and the works and workers of unrighteousness.

She dearly loved the children of the light, and sincerely sympathized with such in their afflictions as were seeking the way to Zion, and often had a word of comfort to them: her heart and house were always open, according to the example of her pious parents, to relieve the ambassadors of Christ, remembering what he said,

“ And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”* And likewise what he told his disciples, “ Verily, verily I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.”†

She was a loving and affectionate wife, and the gift of God to me, and as such I always prized her; a help-meet indeed both in prosperity and adversity; a steady and cheerful companion in all the afflictions and trials which attended us, and a true and faithful yoke-fellow in all our services in the church; for being ever one in spirit, we became one in faith and practice, in discerning and judgment, and our concern and labour was the same; which nearly united us, and a life of comfort and satisfaction we lived; our souls in the nearest union delighting in each other, and the love and presence of God, wherewith we were often favoured in our private retirements, sweetened every bitter cup, and made our passage easy and pleasant to us. But, alas! what shall I say, the Lord who is all-wise, and only knows what is best for us, hath called her hence; therefore in humble submission to his will who gave, and hath taken away, as knowing, though it is my loss, it is her everlasting gain, I rest, and can in sincerity and truth bless his name who is worthy for ever.

J. B.

* Matt. x. 42.

† John, xiii. 20.

FINIS.

REMARKABLE INSTANCES

OF

Early Piety,

FOR

THE USE OF CHILDREN.

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THE following matter is extracted from a Work entitled Piety Promoted, in Brief Memorials and Dying Expressions of some of the Society of Friends, commonly called Quakers. The first part of this Collection was published in 1701, and the Work having been much enlarged in several subsequent Editions, it now consists of ten parts, in three volumes duodecimo, which may be had of William Phillips, George Yard, Lombard Street, London.

REMARKABLE INSTANCES;

&c. &c.

THOMAS HAINS, son of Thomas Hains and Hannah his wife, of Southwark, in the county of Surrey, was educated in the way of truth, as professed by the people called Quakers, by his father; and also for some time at the school of Richard Scoryer, at Wandsworth. He was a dutiful child, and had a sense of the fear of God upon his heart, so that during his sickness he behaved more like a man than an infant (as he called himself,) having a care lest he should say any words amiss. When he took that which he found refreshed him, he did with much thankfulness acknowledge it; being also very sensible of the love and tender regard which his parents had towards him, and expressed it several times to them. He bore his sickness with much patience, and often expressed his willingness to die, saying, 'It is better for me to die; it is a troublesome world; we should every day, and every moment, think upon the Lord.' A few days before his decease, he uttered many expressions in prayer and

praises to the Lord, saying, 'Thou art a God of love; thou art a God of mercy; thou knowest the hearts of them that love thee; thou knowest the hearts of them that seek thee. Lord, remember thy people. Thou knowest the hearts of the ungodly; thou knowest the hearts of the wicked; thou hast nourished and brought up children, and they have rebelled against thee.' He also spoke of the care we ought to take of the never-dying soul, and that the Lord will send forth his messengers. Another time, expressing his inward satisfaction of a future state, he said, 'Glory, glory; joy, joy; come mother, come father, come all; it is a brave place, there are no tears nor sorrow;' and praised God, saying, 'Thou art worthy to have the honour and the glory for evermore; for to thee it doth belong; thou art God of heaven and of the whole earth!' he continued about a quarter of an hour in prayer to the Lord, and said, 'I am an infant, and cannot do any thing without thee.' One evening, several friends coming to visit him, he desired their prayers to the Lord for him: and the next day himself prayed again, saying, "Our Father, which art in heaven," &c. Afterwards he said, 'It is a brave thing to be at peace with the Lord.' His end drawing near, he said, 'Father, Father,' (his father being present, asked what he desired; he said, I do not speak to thee, but to my heavenly Father) have mercy on me;' and expressed much joy that he had with the Lord: then desired of them about him that he might be still: and so lay secretly praising the Lord. And a few hours before he died, he said, 'I come, Father I come:' being very weak, his voice was low, but he was heard to say, 'God is my

Father;' and so like a lamb he quietly finished his days the 12th of the Twelfth month, 1700; aged nine years.

GEORGE CHALKLEY, son of Thomas Chalkley, of Frankfort in Pennsylvania, was a lad much inclined to read the holy scriptures, and other good books, and was obliging and dutiful to his parents, and ready and willing to do any service he could for his friends; diligent in going to religious meetings, and an entire lover of religious people. He was, in an uncommon degree, affectionately concerned for his mother, doing whatever he could freely and cheerfully to serve her; and told her not to do divers things which he thought too much for her, saying, 'Mother let me do it; for, if I was a man thou shouldest not do any thing at all' (meaning as to labour): and she, being affected with his filial love and care for and towards her, in her husband's absence, would sometimes turn aside and weep.

If this dear and tender youth, when reading, met with any thing which affected him, either in the scriptures or other good writings, he would transcribe it, and get it by heart. One passage which he had written down, and got by heart, much affected his father: it was the 15th verse of the lvii. chapter of Isaiah, viz. "For thus saith the High and Lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit: to revive the spirit of the humble, and to revive the heart of the contrite ones."

It was usual for his father to advise his mother, not to set her affections too much upon him, thinking he was too ripe for heaven to stay long on earth. He was taken ill the 5th of the Eighth month, 1733; and in his sickness behaved more like a wise man than a child of ten years of age. His father was in another part of the world, and he would gladly have seen him, but said, he should never see him more; and desired his mother to give his dear love to him, and to tell him that he was gone to his heavenly Father. He was very fervent in prayer, in the time of his sickness; and entreated that God would preserve his people all the world over.

One time, when in great pain, he prayed thus, 'Sweet Jesus, blessed Jesus, give me patience to bear my misery and pain, for my misery is greater than I can well bear. O come, sweet Jesus, why art thou so long in coming? I had rather be with thee, than in the finest places in the world.' One day he said, 'My misery and pain is very great, but what would it be, if the wrath of God was in my soul.'

His heart was full of love to his relations, acquaintance, and friends, who came to see him in his illness; and he took his last leave with a tenderness and sweetness which greatly affected many.

He departed this life the 13th of the Eighth month, 1733, and his remains were carried to the Bank meeting-house in Philadelphia, the First-day following, and buried from thence, being accompanied by many friends and others. He was ten years and seven days old when he died; and, as he was greatly beloved for the sweetness of his disposition, he was greatly lamented by many who were acquainted with him.

His father returning home, and meeting with this trial, thus recorded his feelings : ‘ Although it was a great and sore exercise and deep affliction to me to lose this promising youth, my only son, yet it was made tolerably easy to me, for he departed this life in much brightness and sweetness, more like an old Christian than a youth of ten years of age.’

RUTH MIDDLETON, daughter of Samuel Middleton of London, and Rebecca his wife, was visited with a consumption in the Tenth month, 1700, and continued in much weakness of body till the 16th of the Fifth month, 1701. During her sickness, these expressions, (among others) were observed :

One time, her mother being much concerned at parting with her, the child lying still as if she was in slumber, opened her eyes, and said, ‘ What is the matter, my dear mother? do not be troubled for me, and do not sorrow for me, I shall be happy; it is the Lord’s will that I am thus afflicted, and we must be contented : thou knowest that Abraham was willing to offer up his son Isaac ; and thou dost not know, if thou couldst freely give me up, but that the Lord might spare me a little longer to thee ; and if it be his good pleasure to take me to himself, his holy name be blessed for ever.’ At another time her mother said, ‘ How art thou now ? She replied, ‘ But indifferent; but I am well satisfied; for it is the will of God that I am thus afflicted. Oh ! my dear mother, I should be glad if thou couldst freely give me up.’ One time, going to sleep, she prayed thus ; Our Father which art in

heaven, hallowed be thy name, thy kingdom come, thy will be done in me, as it is in heaven: Oh sweet Lord Jesus, feed me daily with the bread that comes down from heaven: and, Lord, if it stand with thy will, grant that I may sleep to refresh this poor needy body: But thou, Lord, knowest what I stand in need of, better than I can ask; Lord, be with me, and my father, and mother, and brother:’ and thereupon she went to sleep: and when she awoke, she said, ‘Oh, blessed and praised be thy holy name, O Father of Life! for thou hast heard my desires, and hast answered me; for I have slept sweetly.’

One time she said, ‘The Lord said to his followers, “Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” A friend, after inquiring how she did, said, ‘I hope thy eye is still to the Lord:’ Her reply was, ‘Although I can hardly speak, I think upon the Lord, and he knows my thoughts, and answers them.’

At another time she said, ‘It will not be long before I shall be at rest and peace, where there is no more pain to the body, nor to the mind; and where there is nothing but joy for evermore. Dear mother, be willing to part with me, for I am willing to part with you all; I am not at all concerned for myself, but for thee, poor mother, who dost, and wilt make thy bed a bed of tears, often for me.’

Hearing her mother question her recovery, she said, ‘Oh! what the Lord pleases; for I am not afraid of death; I never wronged any body of a pin to my knowledge, nor loved to make excuses; I never told a lie but once; when I should have said Yes I said No; but that has been a great trouble to me; but the Lord, I hope, will forgive

me, for I called the maid, and told her the truth.'

Near her end she desired to come out of the country to London, and said, 'The air does me no good, the doctor does me no good; the Lord is the same at home, as here.' And when she was removed home she said, 'Now I am glad; if I die, it is better to be here, and will save a great deal of trouble.'

A friend asked her if she was willing to leave father and mother, and go to the Lord; after some pause she answered, 'If the Lord please, I am willing to leave all, for I shall be happy.'

The night before her departure, after a friend had prayed by her, she said, 'I do understand well, and am inwardly refreshed: I am sorry that I cannot speak so that the friend could hear, or else I would give an account of my inward peace with the Lord.'

A few hours before her death she thus prayed, but her voice was very low: 'O Lord! withhold not thy tender mercies from me at the hour of death. O Lord! let thy loving-kindness continually preserve me.' Afterwards she said, 'I desire to slumber; but if I die before I awake, I desire the Lord may receive my soul.'

She was thankful for the tender regard her mother had for her, and with a low voice said, 'Farewell, dear mother; in the love of the Lord farewell.' And then desired to see her father and brother; and feeling for her brother's face, she stroked him, and said, 'Farewell; be a good boy.'

Her father asking her how it was with her, she replied, 'I am just spent, but I am very easy, and shall be very happy. My body is full of pain, but the angel of the Lord is with me, and

his presence will for ever preserve me ;' and so kissed her relations, and bade them all farewell.

Her last words were expressing her desire to be remembered to the friends who visited her in her sickness ; and in less than a quarter of an hour, like a lamb, she departed this life, on the 16th of the Fifth month, 1701, being Eleven years, two months, and four days old.

HANNAH HILL, daughter of Richard Hill and Hannah his wife, of Philadelphia in Pennsylvania, was a child of a very sober and courteous behaviour ; a pattern of piety, plainness, and obedience to parents, and of an obliging temper to all : religiously inclined when very young, and diligent in reading the holy scriptures. On the 23rd of the Fifth month, 1714, being the Sixth day of the week, she was seized with a violent fever and flux, which so increased upon her, that the third day following, both herself and others present, expected she would then depart, but the Lord was pleased to continue her a little longer, to testify of his goodness for the encouragement of the living ; for at this time she was in a deep travail of spirit about her future state, and divers times would say, 'Am I prepared ? Am I prepared ? Oh ! that I might die the death of the righteous, and be numbered with them at the right hand. Oh Almighty God ! prepare me for thy kingdom of glory.' And she earnestly entreated those about her, to help, with their prayers, that her passage might be made easy. A friend present being moved thereto, kneeled down, and prayed ; during which time, notwith-

standing her extreme pain, she lay still with great attention, lifting up her hands and eyes: a little after she said, 'Father, I shall die, and am now very willing' After some time, she said, 'O most glorious God, now give me patience I beseech thee, with humility, to bear what it shall please thee to lay upon thy poor afflicted handmaid.' After this she entirely made death her choice, and would often say she would rather die and go to God, than continue in this world of trouble; adding, 'When will the messenger come? Oh! hasten the messenger.' Then turning to her father, she said, 'Oh! that I could launch away like a boat that sails, so I would go to my dear brother, who is gone to heaven before me.' She desired those present not to grieve; saying, 'I am but going to a better place.' Doctor Owen coming to visit her, she desired him to sit down by her, and said, 'All the town knows thou art a good doctor, but I knew from the beginning that I should die, and that all your endeavours would signify nothing; the Lord hath hitherto given me patience, and I still pray to him for more, that I may be enabled to hold out to the end, for my extremity of pain is very great.' She earnestly requested of her parents to give her up freely to the will of God, saying, 'It would be better both for them and her so to do.' And when she thought she had prevailed, she said, 'Now I am easy in my mind.' When some seemed to encourage her with hopes of recovery, she said, 'Why is there so much to do about me, who am but poor dust and ashes? We are all but as clay, and must die; I am going now, another next day, and so one after another, the whole world passes away.' One taking leave of her said, 'I intend

to see you again to-morrow ;' she replied, ' Thou mayst see me, but I shall scarcely see thee any more, though I will not be positive ; God's will be done.' She would say to her dear mother, ' Art thou sorry I am going ?' and to others about her, ' Why are ye troubled and weep, seeing I am but going to a better place ;' adding, ' Oh ! that the messenger would come, that my glass was run.' At another time she said, ' O my dear mother, I fear the Lord is displeased with me !' one answered, ' Dear child, why shouldest thou entertain such thoughts ?' ' Because,' said she, ' I am continued thus long to endure this extremity of body, which none knows but myself, nor can any think how great my pains are.' But it pleased the Lord to remove her doubt, for afterwards she said to her father, ' I think the Lord has shewed me, I do not bear all this for myself only ! glory be to his infinite Name, there is nothing can be compared to him.' And when the First-day of the week came, she asked, if her mother intended to go to the meeting ; who answered, No, she could not leave her dear child in that condition ; ' then,' said she, ' let my cousins go, for it may be the Lord will be displeased, if all the family stay at home ;' adding, ' not to look upon one another, but to wait upon God.' She would repeatedly say she was freely resigned, and willing to submit to the will of God, whether in life or death ; and was frequent in prayer to the Almighty, humbly beseeching the Lord to grant her patience ; and divers times put up her supplications to him for ' living water, and that it might spring up in her unto eternal life.' Not long before her departure, she said, ' Father, the Lord hath assured me I shall be happy ;' it was answered,

That is comfortable indeed ; ‘Ay,’ replied she, ‘this is matter of joy and rejoicing, can my soul say by living experience.’ When she took leave of her dear and only sister, and of her cousin Lloyd Zachary, whom she dearly loved, she expressed herself thus : Dear sister, my desires are that thou mayst fear God, be dutiful to thy parents, love Truth, keep to meetings, and be an example of plainness. Dear cousin, be a good boy, observe thy uncle and aunt’s advice, and the Lord will bless thee, and they will regard thee as their own, and do for thee.’ During the time of her illness, she spoke often of her funeral, and desired that friends and others might be invited, mentioning divers by name ; and some strangers, who were lately come into the country. So she recommended her spirit to God, saying, ‘Glory, glory, glory ;’ and as with the sound of a hymn, this innocent maid closed her eyes, and expired as one falling into a sweet sleep, without sigh or groan. She departed this life the 2nd of the Sixth month, 1714, aged Eleven years and about three months.

WILLIAM FENNELL, aged about Twelve years, son of William Fennell, of Youghall, in Ireland, whom the Lord had visited about two years before his illness, and often followed with the reproofs and convictions of his Holy Spirit, when he was brought on his sick bed, was under an inward exercise of mind, and desired his mother to read by him ; and another time desired to have the ten commandments read to him, which was done ; and he was asked how far he found he had kept them : he answered he had

not, as he could remember, ever taken the Lord's name in vain, and that he had loved and honoured his father and mother, and had been careful not to tell lies, or false stories of any one, nor had he stolen any thing, except taking some plums without asking leave, and hoped the Lord would pass it by, with what else he had done amiss. Remaining very weak, he was asked if he was willing to die; he answered, 'If I thought I was fit.'

The 3d of the First month, two English friends being in town, he desired they might have a meeting in the chamber with him, and he afterwards expressed his satisfaction therein, and then broke forth in much trembling, saying, 'O Lord! forgive all my faults, and have mercy and pity on my poor soul; keep out the enemy that is ready to come in upon me, for none but thee, O Lord! is able to do it,' with much more; and then called for his sisters and brother, and exhorted them to love and fear God, and pray to him to fit them to die, and to love truth, and to go to meetings, and think upon God, and the Lord would love them. And further, to do what their father and mother bid them, and be obedient to them, and look in their bibles, and they would find it was God's command to children to obey their parents, for it is well pleasing unto the Lord.

One of his companions being by, he said to him, 'Dost thou think thou art fit to die? If thou thinkest thou art not, then pray to the Lord, and desire him to make thee fit, and do not mind play too much;' saying, he was very sorry he had so long, but he hoped the Lord would forgive him. Lying still some time under a concern of mind, he was asked what his

concern was ; and after some pause, he answered, ‘ I am desiring the Lord to bring me in with the rest of his lost sheep ; with more to that purpose, saying, ‘ I have cried unto him many a night since I have been ill ; for I have been a wild boy, and loved play too well, and when you have sometimes corrected me, I took it a little hard ; but now I am glad you did, and I cannot express the love I now have to you, for taking that care of me ; you did well ; had you not done it, I might have been wilder ; for,’ said he, ‘ the Lord hath been following me, and striving with me, to bring me down these two years, and let me see if I continued running on to be wild, then weeping, wailing, and lamentation would be my portion ; and sometimes I have turned back, and have gone into the garret, and wept bitterly, and have desired the Lord to help me ; but after, when enticed by my comrades to go, I was not able to resist the temptation, which was my great trouble ; and I have gone into a secret place to endeavour to retire, and often have prayed to the Lord in the night season on my knees, when others have been asleep. Then he prayed, ‘ O Lord ! hear me, and have pity on me ; for thou knowest I am very sore afflicted, Lord help me : Oh ! it is none but thou that can do it, Lord. O Lord ! be near me, and suffer not the enemy to prevail over me.’

Speaking of the Lord’s prayer, this child said, ‘ I have much lamented to consider how people teach their children the Lord’s prayer, without minding the depth that is in it, saying, Our Father, which art in heaven : but they that remain in wickedness are not his children, so cannot rightly call him Father. Hallowed be thy name : but too many dishonour it by their wicked words. Thy

kingdom come : oh ! but too few let the Lord live and have dominion in them. Thy will be done in earth as it is done in heaven ; [and we all know there is nothing but the will of God done there] ; oh ! but how little of the Lord's will is done here. Give us this day our daily bread : O Lord,' said he, 'give me daily bread from thee. Forgive us our trespasses, as we forgive them that trespass against us : but oh ! how unwillingly do many people forgive them that trespass against them ? How can such expect forgiveness of the Lord ? Lead us not into temptation, but deliver us from evil ; (and then he said) oh ! leave me not in temptation, but deliver me from the tempter ; for thine is the kingdom, and all the power is with thee, and glory for ever. 'This prayer,' said he, 'people teach their children by heart, and think it is enough. I have been at play with a boy in the street, and his father hath called to him saying, Have you said your prayers to-day ?—and he hath gone in from me, and stood behind the door, and hath said this prayer, as fast as he could, for haste to go to play again ; I hearkened to him all the while.' Such careless ones he lamented ; and he gave good advice to many that came to him, and advised the servant maid against speaking bad words ; and though his breath grew short, he said, 'I desire to please the Lord always.' He was very resigned unto the will of the Lord, and desired his parents to give him up freely, then took his leave, in great tenderness, of his father, mother, sisters, brother, and other relations ; desiring to have his love remembered to his grandmother, and some other relations and friends that were not present ; and pausing, he said, 'Oh ! what joy I feel !' Then

praising the Lord while strength remained, he sweetly departed, the 14th of the First month, 1703-4, aged Twelve years and a half, and two days.

P RISCILLA CUTHBERT was born at Brentford, in Middlesex, in 1697, daughter of Thomas and Isabella Cuthbert, of the same place. Some months before her sickness, she was observed to have a religious concern upon her mind, and did retire from the rest of the children, and denied herself diversions among them : she went into solitary places, and read in books, sometimes weeping by herself, and other times praising the Lord. She had a sight of her death before she sickened, and spake of it to several ; when her sickness came, which continued three weeks, she bore it with much patience, praying to the Lord to be her comfort, and said, ‘ I hope the Lord will comfort my dear father and mother ; ’ acknowledging the tender care and cost which her parents had been at for the bringing up, and education of herself, and sisters and brothers ; when her father came to her, upon her inquiry after him, she endeavoured to wipe off the tears, and said, ‘ Lord comfort my father and mother, and bless my poor sisters, and brothers ; ’ and gave good advice to her brother to obey his parents, and fear the Lord, saying, ‘ He will bless thee : ’ she said to her father, ‘ I am willing to live to praise the Lord, and I am willing to die.’ At another time she said, ‘ In the time of my health I have been afraid when I have seen any dead nailed up in their coffins, but now the

Lord hath taken away that fear, blessed be his name, and therefore take you notice that stand by me, that I am neither afraid of death nor the grave, but I am willing to die when it pleaseth the Lord.' She often prayed for her parents, to whom she expressed more than ordinary affection, on account of their love and tenderness to her, expressing her willingness to die, and her comfort in the Lord ; her schoolmistress visiting her, she said, ' I am going where I trust in the Lord I shall have rest, for the Lord is my rest.' Near her end, her father speaking of his purpose to stay with her that night, she replied, ' No, no, for I shall not die this night, though it will not be long before I do.' The next day her father coming to her, she having had some rest in the night, she praised the Lord ; a neighbour present supposed she might, by her praising God, disturb her father ; to which she made no answer, till some time after she said, ' Is my father disturbed at my praising the Lord ? No, no, I know he is not ; indeed if I was dying, as some have done of late, rending and tearing with bad words, my father and mother too would have great reason to be troubled ; but to have a child die in the Lord, I hope is their comfort, and I know their trouble is mixed with joy, blessed be the Lord for it ;' upon these words several young women present broke forth into tears. About two hours before she died, her father asked her, if he and her mother should turn her, to see if she could have a little rest, she answered, ' Do what you please.' A friend present advised all to be quiet and still, and in a little time hearing one weep, she said, ' Who is that, my sister Elizabeth ?' Reply was made, ' No ;' she replied, ' Do not cry for me, do not cry for me ;'

these were the last words she was heard to speak : and so departed this life without sigh or groan, on the 6th day of the Sixth month, 1711, in the fourteenth year of her age.



In sending forth this little tract, containing several remarkable and instructive accounts of the latter days and dying expressions of pious Children, an opportunity is afforded of inviting the youthful reader's serious attention to the subject of religion, the good effects of which are here so strikingly set forth. Many of you, dear Children ! for whose instruction, these memoirs are printed, will, doubtless, after having read them, feel your hearts tenderly affected, and be led into serious reflection. You will, perhaps, be struck with the thought, how short a time these good Children were suffered to remain in this world ; and, in comparing their ages with your own, finding but little difference ; you may consider the uncertainty of time with respect to yourselves. Indeed, you know not how short a time may be afforded you, by Him, who giveth to all, both life and breath, and all things ; who still preserves these blessings to you, and you in the enjoyment of them. When you have thus reflected how uncertain your time is, that you know not how soon it may please your great Creator to take you also hence, the thought may arise in your hearts, how far *you* are prepared to leave this world, and to enter into another state of being. For, when you die, it is the body only that returns to the dust, while the spirit, the never dying soul, returns to Him that gave it,

and must give an account of the deeds done in the body, good or evil. You will surely wish to leave this world, so as to be happy in the next ; as we believe those dear children did.

Now, if you sincerely desire to die happy, you will be thoughtful how you live. In the accounts before you, you will find that these young persons were religious in their lives, they were good children. They were such as feared God and endeavoured to serve Him. So that, if you would die in the favour of Almighty God, you must live in his fear. Be attentive to the gentle impressions of duty which he is pleased to make upon your tender hearts, by his holy Spirit ; do not slight any impression of duty. Most of you know something of what is good and what is evil : God gives you to know something of this, since he writes his law in our hearts ; for though we see him not, “ He is not far from every one of us, for in Him we live and move and have our being.” You have, perhaps, been taught, that it is good to fear and worship Him, to honour and obey your parents, to be kind and affectionate to your brothers, sisters, and play-mates. But the wicked live without any proper sense of God, or any desire to serve Him ; they forsake Him, they forget Him and set aside His holy laws. Bad children are disobedient to their parents, and return them evil for all their love ; they tell lies and swear ; they live in quarrelling and fighting, and much wickedness ; and so, instead of obeying the commands of Christ, their lives are such as will make their end miserable.

But what encouragement do these accounts of the dying expressions of pious young persons afford, for you to follow their examples ? How happy are good children in this life ! and if it

should please God to take any of you hence in early life, what a blessed thing would it be to finish your days, as these have done, in full assurance of His favour ! And should it please Him to continue you here a while longer, to nourish you day after day, and follow you with one blessing after another, and one preservation after another, to give you food day by day, and clothing as you have need of it, let it be your care at all times to serve Him with gratitude and faithfulness ; that He may still bless and prosper you, and that your end may be crowned with confidence and peace.

FINIS.



THOUGHTS

ON

Reason and Revelation,

PARTICULARLY THE

REVELATION OF THE SCRIPTURES.

BY JOSEPH GURNEY BEVAN.

A NEW EDITION.

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PREFACE.

I HAVE a little to say by way of Preface, and but a little ; therefore I request thee, Reader, whoever thou mayest be, that shalt think it worth while to peruse the following pages, not to pass that little by.

I do not expect that this small work will be thought by all to be complete and satisfactory. Some may esteem it deficient in duly developing the grand Scripture system of Christian redemption ; others may allege that I have not sufficiently dwelt upon that part of it, which has been so eminently advocated by the Society to which I belong ; namely, the real, inward experience of the birth of Christ in the soul of man ; and the spiritual union with him by faith in that appearance. To these I would just say, that so full a disquisition into these subjects did not come within my plan ; which is rather an attempt to remove certain obstructions, which lie in the way of their reception with some people. Nevertheless, I think both are, at least, glanced at ; and I deceive myself, if I should not gladly, provided I were enabled, employ my pen and time in espousing so great and glorious a cause.

But this I cannot promise ; though, I confess, that to adapt (if they want such adaptation) my arguments more closely to our own peculiar doctrines ; and to show their harmony with those of our approved authors ; has appeared to me not an improper appendix to such a work as this, at a suitable time. At present I would rather not distract my reader's attention by saying much, because my wish is to fix this little on his mind.

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THOUGHTS,

&c. &c.

I.

IT is very questionable whether much service is done to Religion, by undervaluing the faculty of Reason. Man, the only inhabitant of the globe who is capable of religion, is also the only one capable of reason: and indeed it is his capacity for the latter which makes him capable of the former. Without reason, man could not be accountable for any of his actions.

It appears therefore evident that religion is inseparable from reason; and it is probable, that if we were carefully to examine the true meaning of those religious persons who are thought to decry reason, we should find that it was at bottom not the use, but the abuse of this faculty, that was really the object of their fears. To assign it therefore its place, to prescribe its limits, and to guard against its encroachment on any other principle in the mind, which ought to have a free scope for action allowed to it, seem to form a part of the proper business of a religious person.

Reason is the faculty by which the mind compares one thing with another, and gives the preference to what appears the best. It is like a

balance, and partakes so far of the nature of that instrument, that when it is in exact order, and then weighs the several motives which present themselves, for acting or for suffering, for doing or for refraining, for loving or for hating, the more weighty will preponderate. Right reason, having sure grounds on which to argue, and no sinister bias to warp it, must always attain to a right conclusion. But reason, like the instrument with which it has already been compared, is capable of being put out of order; and, like an attempt to weigh a mountain in a pair of scales, the subject to be examined may sometimes be too mighty for the examining faculty.

There are many causes, which ample and lamentable experience has proved to bias our reason. The principal of these are the Passions and Custom, which more often warp reason than they are rectified by it; and Temperament, over which it has scarcely any control. And even were the power of these much more subdued than, in most men, it is, there still remains the second difficulty,—namely, the disproportion of some objects to that share of reason which is the lot of man. If it were able to proceed, in its attempt to examine divine things, with unbiassed judgment; it would still never be sure, without the aid of some superior information, that its primary perception, of the object of its research, was infallibly right: this superior information, the Christian religion teaches us, is Divine Revelation.

II.

It may suffice, for the present, to consider the subject of Revelation in very general terms.

Man, with respect to the Author of creation, is infinitely more beneath him in understanding, than a child just beginning to speak is beneath its parent. But as, when the child has learned to love the parent, and to obey his parental admonitions, it is protected from many harms, from which it cannot secure itself; and furnished with many comforts, which it has no power otherwise to obtain; so, revelation is the warning voice of heavenly goodness, that preserves man from evils, which otherwise he cannot avoid; and leads him to enjoyments, which otherwise he can neither taste nor conceive.

In those seasons, when custom or the passions, or both, impel strongly to evil; and when reason, so far from standing firm, is known to side with the enemy; it is indeed truly desirable that some power should intervene, to rescue from an overthrow. When temperament, meanwhile, is affording its ardours, which hurry on to gratification; or its languors, which disincline for virtuous exertion; is it not then also truly desirable that there shall be found some effectual check, or some effectual incitement:—or, to use the simple, energetic language of the prophet, when a man, is disposed to turn aside to the right hand or to the left, that he should hear a voice to instruct him, “This is the way?”

III.

IF what is already said be conceded, (and it may possibly admit of as much proof as most metaphysical questions are capable of,) it must induce a man to suspect that he is not a being quite so sufficient, as he had apprehended him-

self to be; but if the preceding remarks be received as almost self-evident propositions, as probably by some persons they will be, they must certainly induce such to think humbly of themselves; and, as a large portion of the misery in the world may be fairly traced to that multi-form evil, **Pride**, it seems desirable that the truth of those reflections should be universally felt, acknowledged, and suffered to influence the conduct.

But principles subversive of pride, will naturally be opposed by proud man: action, say philosophers, and re-action are equal. Such doctrine is very humiliating. It makes a man afraid not only dogmatically to determine respecting divine subjects, but even lightly to speak of them. It makes him seem, even in his own view, a fool (the benefit of which may appear in the sequel); and often such, in that of others. This, pride cannot endure; and what it cannot endure, it strives to reject. This doctrine and pride have therefore a mortal conflict. One must be subdued for the other to flourish.

It may not here be quite out of order, so far to anticipate the subject of the next chapter as to mention the Bible, in which are many passages proclaiming the imbecility of man. These stand in the way of our proud reasoner's argumentation; and these, therefore, rather than suffer his career to be obstructed, he is of course inclined to disbelieve, and to reject. That to which we incline, we readily embrace: and thus is ushered in that wide-wasting evil, **Infidelity**: the origin of which it has been the object of this chapter to describe.

IV.

THE volume, which, by way of eminence, has the general name of the Bible, is well known to be a collection of books of various authors; written at distant intervals, and on different occasions; but all supposed to teach, either directly or figuratively, the practice of piety, and the means of man's acceptance with his Creator.

There is a general division of these writings into two parts, namely, those which relate to the old covenant and those which relate to the new, commonly called the Old and the New Testament. It may be best to begin the survey of these writings with the New Testament.

§. 1. Before any book, professing to relate facts, can be entitled to credit, its authenticity and veracity must be established. Now there is no book in the world of equal age, of which the authenticity is established upon firmer ground than the New Testament; so that if a sceptic, unable to withstand the arguments which it affords in favour of Christianity, should be disposed to reject it, he must be driven to the absurdity of rejecting all the historians of the same age; a piece of folly which would disgrace a school-boy.

The profane authors, as they are called, though now held in general and deserved credit; and their narratives relied on, as the best source of information concerning their respective countries and governments; suffered, during the decay of learning in the middle ages of Christianity, a temporary eclipse; but the sacred writings, before, during, and since the same period, have been uninterruptedly handed down from generation to generation; appealed to by both the

friends and the enemies of the doctrines which they contain; and cited by writers of all ages, even the earliest, since their publication, in a manner which shows that they have always been such, or very nearly such, as we find them at present. Nay, further, notwithstanding they have been multiplied by manuscript beyond any other book in the world; which would, of course, occasion some errors; and notwithstanding the industry of modern critics has actually discovered many thousand various readings,* arising from these numerous transcriptions; the authenticity of these writings is in no wise affected, and the uniform tenour of their doctrine in no wise altered. The consequence is, that we must either dispute all ancient history, or admit the authority of the New Testament.

Now, to descend a little more to particulars, from the New Testament we learn not only the doctrines of Christianity, but the character of its Author. In this character (not to enter at present into more than general distinctions) we must immediately be struck with his power and goodness; and it will be perceived, that the exertion of the might was always a proof of the benignity. The evangelists record numerous instances of miraculous power, which show him to have been in the possession of faculties far above human. Unprejudiced observers naturally and justly concluded that they were divine; and consequently yielded up their minds to the belief that his doctrine should be received. “We know that thou

* A various reading is, where a word is not alike in all the manuscript copies. As these manuscripts are in Greek, many of them would be uninteresting to an English reader. The learned Michaelis says, that the most important relate, in general, to subjects that have no connexion with articles of faith.

art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." It is already shown that the history of these transactions is authentic, by an evidence which on other occasions would be deemed conclusive. To us, therefore, at this time, who are competent to estimate the force of evidence, the miracles speak the same language as they did to the earliest believer; they prove the credibility, (alas! that proof should *now* be wanted)—they prove the credibility, the divine authority of Him who performed them.

In the New Testament also, not only an account is given of the miraculous works of our Lord; but we are further informed of certain men to whom was committed the propagation of the Christian doctrine, who were likewise endued with the power of working miracles in the support of their mission; and we have several books written by some of those very persons, to promulgate or confirm the doctrine.

§. 2. This short view of the New Testament will be of use, in leading back the mind to a proper estimation of the other general division of the Scriptures, namely, the Old Testament. From the decision given by Christ and his apostles, respecting that more ancient part, there is no appeal. We must consider their verdict as a revelation, in which right reason immediately acquiesces; knowing the divine authority by which it is pronounced.

Now it so falls out, or we may more properly say, it is so providentially ordered, that both our Lord and his apostles frequently mention the writers of the Old Testament; always mention them in terms of high approbation; and sometimes plainly assert their divine inspiration. In

particular, Moses is honoured by our Lord with marks of singular approbation; and a belief of the writings of Moses, is considered by Christ as introductory and conducive to the Jews' belief in his own words. The apostles, also, speak of Moses and the prophets, as of genuine and inspired characters; and of the thirty-nine books which the Old Testament contains, twelve only do not appear to be alluded to, or cited as records of authority in the New.* This uniform testimony therefore, of Christ and his apostles to the writers of the Old Testament, is the incontrovertible authority for their credibility and admission among Christians; and thus we have both the Old and the New† established upon a foundation, against which, it should seem, no reasonable man can object, without being driven to the difficulty of believing some absurdity.

Convinced of the incontrovertible authority just mentioned, a man resembles the child to which allusion has already been made. The child knows the parent's superior wisdom, and also his love and power. It therefore submits readily to injunctions, the full scope of which it does not comprehend. So the Christian receives the Scriptures. When they treat on subjects above his comprehension; or when the inspired persons relate or prescribe, in the name of the Almighty, things differently from what man's limited reason may be tempted to judge best; he does not therefore revolt: he rather waits in

* In the twelve, are reckoned Lamentations, which book is connected with Jeremiah; and the second book of Chronicles, which is a continuation of the first.

† Nothing is here said of the Apocrypha, nor is it necessary. It is not often used in confirmation of doctrine; and its very name implies something obscure.

humble trust, and at most keeps his judgment suspended ; attributing the difficulty to his own scanty powers, and not to the sacred record, established as it is by the voices of those whose authority he cannot question. This, his humility enables him to do with ease ; but pride forbids the sceptic to submit, because Reason alone is to be his guide. He rejects where he cannot comprehend ; his scepticism, like other habits, becomes strengthened by exercise ; and some persons have proceeded until, because they were unable to explain the moral government of God, they have been induced to finish their career of unbelief, with denying that he exists : the same men all the while totally ignorant of the way in which their will directs the muscles of their hands, as they guide their pens, in the records of their own rashness.—But brighter prospects open on the subject, which may next be considered.

V.

THE Scriptures inform us of an indispensable ingredient in the religious character, without which they declare it to be impossible to please God. Who then, whose desire is to please him, would want this qualification ? How can a man be religious without such a desire ? how can he hope for acceptance, unless this desire be fulfilled ? This necessary preliminary of divine approbation is Faith. The import of the very word is worth considering, as implying belief, also trust, confidence. When these fully possess the soul, as they relate to the Supreme Being, and his dispensations to man, the soul is at rest : for it reposes on the goodness of God. Thus, in some

degree, may be discovered the reason or cause that faith is so acceptable to him. Faith takes away the solicitude to know why one mode of salvation is proposed ; another, not. It believes that to be best, which it believes God to have ordained ; and it acquiesces, where it cannot fathom.

The fall, and the redemption of man, subjects the most momentous that can engage the human mind, and against which Infidelity is often aiming its bolts, present no insurmountable difficulties to the view of faith. Well might our Lord declare belief to be the condition of his salvation ! The Scripture relates the fall of man ; and our experience and observation prove to us, that man is indeed in a debased state ; “ serving divers lusts and pleasures, hateful and hating.” The Scripture also gives an account of the occasion of his fall ; which was no other than not believing a divine command. It is also worthy of remark, as we proceed, that this disbelieved and disobeyed injunction was not directed against what is called a moral evil ; but immorality came quickly in upon lapsed mankind. Now how simple ! how little requiring the mazes of deep and critical investigation ! how adapted to “ the way-faring man though a fool,” is this plain, obvious consideration, That if want of faith made man fall, faith naturally restores him ! If we pursue the subject a little further, we may recollect that the tempter seduced Eve by means of specious, though fallacious reasoning against the divine precept and prohibition. So, in like manner, as perverted reason led on to the fall ; unenlightened and biassed reason still averts the sceptical mind from the offered restoration in Christ.

But, before we quit this subject, it will be

proper to observe the manner in which faith effects this restoration. Not, by a mere belief of that which Christ has performed on behalf of man ; but by a full belief also in all his precepts, so far as they are made known ; accompanied, as it must be, with an attempt to conform to them, and with a reliance on the succour of the Holy Spirit. It may suffice to say, that Pride, Anger, Lust, Deceit, and Covetousness, must soon take their departure ; and the very kingdom of heaven be revealed in the heart, where Humility, Love, Purity, Truth, and Contentment, have made their abode.



VI.

A great man in ancient time said, “ O taste and see that the Lord is good.” This saying may be considered as an invitation to let doctrine be submitted to the test of experience. And probably it will be found that if any one will humbly and sincerely accept the written revelation of Scripture ; and will set about the practice of a Christian life, in good earnest, as he will find it there laid down ; such a one will not be long without observing his own extreme inability to persevere in a steady course of true gospel-obedience. He will discover the want of some help and consolation ; of something that can strengthen his good purposes in the moment of temptation and weakness ; and calm his almost desponding mind, dejected under the consideration of his former failings and sins. He will find that he is not to expect help from the world ; for its pursuits are already become irksome. He will perceive the generality of his acquaintance to have little relish for religion ; and many of those who make profession of it, to be as weak as himself.

But the difficulty of procuring help to obtain an object, when the mind continues persuaded of its importance and value, may increase the fervency of the desire to be helped. Then, feeling, from certain and painful experience, the want of a Saviour, the mind is glad to believe that there is one. It is the only source left, from which help can be expected to spring; and most rationally, though probably not by any preceptible train of reasoning, doth the soul address itself in secret supplication for his assistance. In due time, though possibly not exactly when it is craved, the balm arrives; the soul, to use the Scripture phrase, finds "grace to help in time of need;" and experiences the completion of the promises of Christ as recorded in Scripture.* So far Scripture, as applicable to the soul's particular state, is proved, and found true, by experience. By experience also, is Faith strengthened and confirmed. Then the mind is not predisposed to controvert difficult or obscure parts of Scripture; for doubt, like other things, requires its adequate soil to grow in. The manifest is accepted; and no attempt is made, with unhallowed hands, to rend the veil from that which is more mysterious; or failing in this, to consign it to the catalogue of the apocryphal. Faith now directs the use of Reason; and when faith is once firmly fixed on Christ, the most implicit obedience to the precepts of the gospel, is an act of high, sound reason.

* Such as, "Blessed are they that mourn, for they shall be comforted," "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

FINIS.

AN
ADDRESS

TO
THOSE WHO ARE SINCERELY ENDEAVOURING,
THOUGH UNDER VARIOUS DIFFICULTIES
IN LIFE, TO ORDER THEIR WHOLE
CONVERSATION ARIGHT.



By DAVID HALL.



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AN ADDRESS,

&c.

To the Poor, and those of the lowest degree, as to the things of this life, wheresoever they are scattered, who are honestly endeavouring so to order their whole conversation, that they may have a conscience always void of offence toward God and toward men, though attended with many exercises, straits, and pinching circumstances on divers accounts: a nearly sympathising brother, who often remembers them in the bowels of gospel love and charity, wisheth consolation, and tenderly sendeth greeting :

My dear Friends,

IT is most certain, that the love of God, through Christ his Son our Saviour, is, in a merciful day of visitation, extended to all men, in order for their redemption, reconciliation and salvation ; yet in a peculiar manner, I am humbly and thankfully sensible, that the good will of him that dwelt in the bush (when about to send relief to his afflicted people in the land of Egypt) runs with a flowing stream abundantly, to his upright-hearted faithful poor servants, that are going

through many tribulations, often drinking bitter cups, and meeting with disagreeable things ; to the end that their bitter cups may be sweetened and sanctified by his heavenly life-giving presence, as the bitter waters of Marah were by him, through the mediation of Moses, made sweet and refreshing to his poor people in their travels through the wilderness ; and that the poor in Israel may experience the truth of the Apostle's assertion, " All things work together for good to them that love God." Rom. viii. 28.

It springs up in my mind to say unto you, be not dismayed nor discouraged, for although you may at times be ready to bemoan yourselves, under apprehensions that you are sunk and pressed down very low ; yet, be assured, the eternal God is your refuge, and underneath are the everlasting arms : in all your proving junctures, labour to stand still, and see the salvation of the Lord ; and I doubt not but you will witness that blessed hope, so often spoken of by the apostle, to be unto you as an anchor of your poor tossed souls, both sure and steadfast, and which entereth into that within the vail. Let us ever remember, that the merciful regard of the Almighty was, in all ages and dispensations, signally manifested to his poor suffering people in their difficulties. " When they were but a few men in number, yea very few, and strangers in the land : when they went from one nation to another, from one kingdom to another people, he suffered no man to do them wrong : yea, he reprov'd kings for their sakes, saying, touch not mine anointed, and do my prophets no harm." Ps. cv. 12, 13, 14, 15. " For he that toucheth you, toucheth the apple of his eye." Zech. ii. 8. " He found him," saith Moses in his song, " in

a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye." Deut. xxxii. 10. "In all their afflictions he was afflicted," saith Isaiah, "and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." Isaiah lxiii. 9.

In the foregoing places we may plainly perceive, how engaging and well-pleasing to the Lord the faithfulness of his people is, and ever was; for he said, "Surely they are my people, children that will not lie: so he was their Saviour." Isa. lxiii. 8.

Moreover, my beloved, may all the faithful and poor in Israel be encouraged by the privileges, virtues, and promises of the gospel: "Strengthen ye the weak hands, and confirm the feeble knees: say to them that are of a fearful heart, Be strong, fear not; behold your God will come with vengeance, even God with a recompence, he will come and save you." Isa. xxxv. 3, 4. "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." Isa. xxix. 18, 19.

What good cause therefore have all the faithful and upright in heart, in how low situation soever in this world, to be encouraged and to trust in the Lord! For, as one of his tried servants testified, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psal. xxxiv. 7.

How amiable therefore, how excellent the tents and situations of the upright in heart,

(though poor as to this fading world,) who have the highly valuable pearls and riches of faith, hope, and charity, within; and such a powerful, glorious, and heavenly Protector, to guard and defend them in their solitary habitations. May we not justly account these honourable in Israel, comforted and made glad by the lifting up of the light of the countenance of the Lord; while he beholdeth the proud afar off, though they be the grandees of this world, dwelling as in spacious palaces, faring sumptuously every day, and stretching themselves on their soft and delicate couches and beds of down! My heart is open to you in the love of Truth, being encouraged and comforted in this my visit and salutation unto you.

But, that I may pay you this visit of love as thoroughly as I am capable—that I may see all your solitary cottages, tents and families, and greet you one by one from house to house, I am engaged to descend to the following particulars, viz.

1st. To the widows and fatherless.

2d. To orphans.

3d. To those in the station of apprentices.

4th. To men-servants and maid-servants; as also to the poor young people in general, in what station soever they be, whether married or unmarried, boarders in families, journeymen, or such as are just opening shops and beginning business for themselves, in their strait and narrow circumstances.

5th. To fathers and mothers, with their children in their families.

6th. To the aged and infirm.

First, O ye dear widows, who are widows indeed, although in some respects your states may look disconsolate and discouraging, being as lonesome doves without your mates, yet the special regard of the Fountain of Mercies is such towards you, that even to pay you and your poor fatherless children a visit in your afflictions, is affirmed by the holy apostle, to be a part of the "pure religion, and undefiled before God and the Father;" James i. 27. and God himself, in his tender mercy and pity, many hundred years before, expressed his tender care and compassionate regard to persons in your situation, as particularly in Jeremiah, "Leave thy fatherless children," saith he, "I will preserve them alive, and let thy widows trust in me." Jer. xlix. 11. Also when the Lord is treating with the degenerate Jews, he mercifully condescends to propose what was to be done, and what steps were to be taken by them, in order that they might be reconciled unto him; three of which were these following, "Relieve the oppressed: Judge the fatherless: Plead for the widow." Isa. i. 17.

Notwithstanding, ye pious widows, ye are deprived of your dear husbands, do not despond, but receive consolation in this, that God in his holy habitation is your judge. And, O ye dear fatherless children, who are of orderly conduct, and are desirous to grow in grace and the saving knowledge of God, though ye be left destitute of natural fathers, God is and will be much more than a natural father unto each of you, so long as ye shall continue and persevere in the ways of virtue; "A father of the fatherless," saith the kingly prophet, "and a judge of the widows, is God in his holy habitation." Psalm lxxviii. 5. And

again, "The Lord preserveth the strangers, he relieveth the fatherless and the widow." Psalm cxlvi. 9.

May it be remembered for your encouragement, O ye poor widows, how our unchangeable God, in his tender mercy, had compassion upon two of your sisters in former days, when under very disconsolate circumstances: and O, ye dear fatherless children, how three of your brothers were at the same time mercifully and miraculously relieved. The husband of the first widow dying, left her in strait and afflicting circumstances, so that the creditor was ready to lay hands on her two sons, and take them for bondmen; but upon an humble and honest application to the Lord's servant Elisha, the Lord blessed her little oil, and alleviated her distressed case. 2 Kings, iv. 1. The second I speak of, was the widow of Zarephath, to whom the prophet Elijah was sent for sustenance in a time of great scarcity; which poor widow had only a handful of meal in a barrel, and a little oil in a cruse, for the support of herself and her poor fatherless child; yet being under the tender notice of the Judge of the widow and the Father of the fatherless, they both with their small provision were mightily blessed. 1 Kings, xvii. 12. Trust therefore in the Lord, cast your care upon him, for he careth for you, as he ever hath done heretofore for the faithful widows and innocent fatherless.

Notwithstanding we do not expect such miracles to be wrought upon our oil and meal, yet the blessing of God maketh poor widows and fatherless rich, and gives them, in their low estate, really to experience the truth of that assertion of the apostle, "Godliness with con-

ment is great gain." 1 Tim. vi. 6. The Lord bless you and sanctify you unto himself, and your circumstances unto you! "She" saith the apostle, "that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day." 1 Tim. v. 5. I hope, dear sisters, you are under the like pious depending concern and devout exercise. And be sure take heed that none of you let in reasonings, that you have never been capable of being so serviceable as many others have been, in those particulars mentioned by the apostle, that is to say, in lodging strangers, in washing the saints' feet, in relieving the afflicted, &c. For if you are honestly concerned to do your best, your mites will be accepted, as certainly as ever your sister's of old were not only accepted, but even commended and preferred before the large gifts which the rich persons out of their abundance had cast into the treasury. So be not uneasy on such accounts; if ye have done what you could it is enough, let not your heart be troubled, "For," as saith the apostle, "if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." 2 Cor. viii. 12.

And, O ye dear fatherless children, whenever it may so fall out, that the circumstances of your poor mothers, by reason of sickness, old age, or any other accident, may require your succour and assistance; and as you are willing, after the best manner you are capable, affectionately to help and attend them in their necessitous conditions, you will undoubtedly have much peace of mind, and a blessed reward from the Lord: which good offices, both natural affection and the truth, always incline virtuous children, without

grudging, to perform, as their incumbent and reasonable duty.

2dly. You dear orphans, that are left without fathers and mothers in a dangerous world, my bowels yearn over you, and in the arms of love I embrace you, begging you may not be too much cast down. Only live in the fear of God, and do your best according to knowledge to obey his requirings, and he will certainly take care of you; "When my father and my mother," saith the Psalmist, "forsake me, then the Lord will take me up." Psalm xxvii. 10. The continuance of the most near and dear relations here is altogether uncertain; we see how soon husbands are, by death, separated from their wives, and wives from husbands, parents from children, and children from parents; but I have often thought, and sometimes told children, of that everlasting Father, whom the evangelical prophet speaks of, that when widows, fatherless, and orphans, are left in this vale of tears, they might in faith look up unto this everlasting Father, and be comforted, relieved, and preserved. The prophet thus expresses himself, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace: of the increase of his government and peace there shall be no end." Isaiah ix. 6, 7. Oh! if he be your counsellor, and if you, and all now saluted in this epistle, stand in and obey his counsel, you shall certainly know him to be unto you the mighty God to preserve, protect, deliver and save you; the Prince of Peace, to set up and establish his peaceable

kingdom in your hearts, and there to sway his righteous sceptre; a never-failing and everlasting Father, to nourish and provide for you according to his wisdom, and to supply your wants by his blessing upon your honest endeavours.

Therefore, dear children, be of good courage, if your natural fathers and mothers have left you, your best, most powerful, and everlasting Father ever remains. Farewell! I recommend you to him, and proceed to the next particular.

3dly. You honest and well-minded trusty apprentices, whom I salute in much love, and for your encouragement tell you, that many, being faithful to the Lord, and to their own masters, (according to the best of their understandings,) though but very poor as to this world, have made notable improvements in their own natural parts, and in the arts and mysteries that they were bound apprentices to learn; have been wonderfully blessed by Divine Providence; have laid a foundation in their apprenticeships, for their becoming in due time honourable tradesmen upon their own account; yea, many have risen (through God's blessing on their honest endeavours) from poor laborious apprentices, to prosperous and honourable masters: and have even been anointed for the ministration of the glorious gospel, and divers good services in the church of Christ; while some rich men's sons have turned prodigals, spent their substance in bad company, and have landed among insolvent debtors in prison-houses. Therefore, dear children, continue faithful, and have your dependence upon Jacob's God. Remember Jacob's having entered into covenant with the Lord,—That if the Lord would give him bread to eat,

and raiment to put on, and preserve and bring him safe to his father's house at last, he should be his God. Gen. xxviii. 20, 21. After twenty years faithful and hard service in his uncle Laban's house and field, he became a religious prudent and exemplary master of a large family, and was made even two bands: he was as a blessing to his uncle's flock and family; so, often, do faithful and conscientious apprentices prove to their master's families. Those that are bound apprentices, and proceed honestly in all their conduct, are like as if they were casting good seed into the ground, which afterwards will produce a plentiful harvest; such grow in favour with God, and with good men, who will be ready with pleasure to assist them, as occasion may require: for those, in whose hearts the truth and gospel spirit prevail and preside, have always a tender regard to all such as this epistle is directed to, whom these may freely consult and advise with in any difficult emergency: whilst they who are only eye-servants, and in their master's absence loiter, purloin, and are unfaithful, lay a foundation for shame, poverty, and sometimes for the house of correction too.

4thly. My well esteemed friends, who are of orderly conversation and religiously inclined, in the stations of men-servants and maid-servants, be of good courage in the honest discharge of your duties to your masters, mistresses, and their children, looking up unto, and begging a blessing of, your good and great Lord and Master, who is in heaven; so you will be preserved by him from the many snares of your grand enemy and his agents, which are cunningly and subtilly laid for the feet of dear young people, in their seve-

ral posts and capacities. As you persevere in the ways of virtue, you may become a blessing and advantage to your masters' families, being good examples to their children: thus proceeding, though you have but little in this world, the God of Jacob will bless your basket and your store, and add unto you many blessings, even beyond your expectation; for you being servants, will by the Truth be made the Lord's free men and free women, and if the Truth make you free, then are you free indeed. Such young persons as these, have a blessed portion in the Truth; have a goodly heritage; and are, by the Lord, esteemed far above those that are rich as to the things of this life, and are high and irreligious. As you continue thus in the way of well-doing, ye may become serviceable to the church of Christ in your generation; being made experimental witnesses (in your measures and degrees) of that glorious and evangelical promise and prediction:—"And it shall come to pass afterwards that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants, and upon the handmaids, in those days will I pour out my spirit." Joel ii. 28, 29.

And ye, dear young people, who are journey-men, or boarders in families, diligently working for your bread in your respective employments, and also ye that are setting up for yourselves and have not much of this world to begin with, being piously and religiously inclined (for such I am seeking out), please to observe the Apostle's advice to the Romans, that they should be, "not slothful in business," but "servent in spirit, serving the Lord; rejoicing in hope; patient in

tribulation ; continuing instant in prayer." Rom. xii. 11, 12. As you are diligently labouring with your hands, breathe with your hearts and minds to the Lord for his blessing upon your endeavours, and be not too anxious about temporals : serve the Lord faithfully, and above all things in this world mind your growth and establishment in the Truth ; and fear not that you shall ever want those three necessary articles, meat, drink, and apparel ; ever remembering the exhortation and promise of Christ, most worthy of commemoration, most worthy to be reduced to constant practice : " Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Mat. vi. 33. The Truth ever teaches all tradesmen, who mind its dictates, to keep within the bounds of their own stocks and capacities. Be sure follow this your sure guide, and you will do well. I must now leave you for a while, and step along to the next class, where I hope and expect to find industry, frugality, justice, true religion, and the blessing of Heaven.

5thly. My well-beloved and much esteemed friends, just as I was approaching you, that ancient salutation (prescribed by our blessed Lord to his seventy disciples, setting out on their gospel visit) sprang in my mind :—" And into whatsoever house ye enter, first say, Peace be to this house." Luke x. 5. And inasmuch as I believe the Prince of Peace is among you honest, laborious, frugal, religious fathers, mothers, and children, all (that are capable thereof) co-working and employed together in your lawful and necessary vocations, in love and harmony, in order to earn your bread ; having at the same time your

eye fixed on the Lord above all things, and depending upon him; being all along conscientiously and fervently concerned to perform your several duties unto God, who is the author of your being and your mercies: may the peace of God rest upon you, and may all your labours be watered with his blessing!

Suffer me, dear friends, to lay before your serious consideration, how that when Christ our Lord was going about in the body of flesh, doing good, and calling men to be his disciples, messengers, and promulgators of the gospel, he went not to the courts of kings, colleges, or academies of the learned, but walking by the sea of Galilee, he saw divers young men aboard of vessels with their fathers, industriously concerned and engaged in their fishing business, (as you are in your respective vocations,) some in casting a net into the sea, and others mending their nets; to these Jesus said, "Come ye after me, and I will make you to become fishers of men; and straitway they forsook their nets, and followed him." Mark i. 17. "Not many wise men after the flesh," saith the Apostle, "not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." I Cor. i. 26, 27, 28, 29.

Too many of the young people of this generation, especially of those that are rich and full, living in the affluence of the enjoyments of this

life, seem too much to soar above the gracious calls and invitations of Jesus. I beg and hope therefore that you may straitway leave all incumbrances, when you are sensible of the gracious and heavenly call of the good and great Shepherd of the sheep. In the meanwhile, as ye keep under the conduct of the holy Spirit of Truth, the comforter and remembrancer, you will not forget, but often thankfully and humbly acknowledge the favours of kind Providence which you enjoy; especially that you have yet good parents alive to apply unto, and to receive wholesome counsel and assistance from, and that you are not yet reduced to the number of the poor fatherless children or orphans; yet let your rejoicings in the enjoyment of these peculiar blessings be always attended with fear and reverence, not knowing how soon they may be taken from you, or you from them.

Furthermore, I earnestly desire that fathers and mothers, heads of families, may now and then sit down together, with their respective families to wait upon the Lord, to feel his good presence; that the elder may know their hearts opened to drop a word of counsel to the younger, as the Truth may make way, and the hearts of those that are younger may be opened to receive the same: so that the Lord may be comfortably remembered, and acceptably worshipped in families; and parents, children, servants, and all the household, may be mercifully reached unto, and mutually edified one with another; to the further establishment of the elders in, and the drawing of the youth to a sense and knowledge of, the blessed Truth, and preserving them from the corruption of bad examples and unsuitable company; in which opportunities the

elders or parents may probably have to give their children, servants, &c. at times, some encouraging and instructive relations of the Lord's gracious dealings with them, according to that Divine direction given to Israel of old, viz. "And these words which I command thee this day shall be in thine heart: and thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. vi. 6, 7.

And as servants are tenderly exhorted to fidelity and circumspection in their places, it is much desired that all masters and mistresses might abide under the guidance of the blessed principle of Truth, and behave themselves to their servants with prudent gentleness, justice, and christian moderation; consistent with the Apostle's advice, "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven; forbearing threatening." Col. iv. 1. Eph. vi. 9. I now find drawings in my mind to give some counsel and advice, in brotherly love, to such who may in divers respects be said to dwell in the house of mourning; and now,

6thly and lastly, in much compassion, sympathy, and brotherly-kindness, I am concerned to visit you honest-hearted, infirm, afflicted dear friends, with all the faithful in distress on any account whatsoever, in your several situations. Ye dear elders, who by reason of age find your natural faculties and abilities to fail, your sight to wax very dim, and almost or even quite to leave some of you; though you may in these

proving circumstances be confined to your rooms or beds, and be incapable to earn your bread ; be not cast down, the Lord is with you, and as you depend upon him he will be your comfort ; yea, my beloved, he that was your morning light will become your evening song : the Lord will strengthen you upon the bed of languishing, make all your bed in your sickness, bear up your heads above the waters, and sanctify your conditions unto you, and in a while mercifully remove you out of this troublesome world into his blissful kingdom, where the wicked cease from troubling, and the weary are at rest. And you, my dear poor friends, who may not yet be arrived at old age, yet by the permission of Providence, labour under distempers, infirmities, and discouraging circumstances, whether assisted by the benevolence of your friends or otherwise ; be of good comfort, you are also under the merciful notice and regard of the Physician of value, the compassionate Shepherd of the sheep, and the glorious Bishop of the souls of his people ; as you have your reliance upon him, he will sweeten your passage, grant you patience, strengthen your faith, make all your burthens tolerable to you ; and if, my beloved, we be but enabled to bear what is laid upon us with becoming patience (which will be granted, in case we are not wanting on our part), all will be well. May we remember that our brother Lazarus, in the parable, was afflicted with sores, pains and poverty, and the rich man's dogs afforded this poor beggar more relief than their voluptuous master did ; yet being under the tender notice of heaven, he was soon delivered from all his troubles, and conveyed by angels into Abraham's bosom. Humbly and patiently therefore trust

in the Lord ; do your best to serve him with all your heart, and in a short time, I have to tell you, you will be favoured with the like happy change and be removed hence, from this your house of mourning, into the Father's house of joy : and in the mean time, though many of you, by reason of bodily weakness, cannot personally attend religious assemblies, to worship God with your brethren, your private devotion will be accepted ; and you will feel, according to your degrees and growths a drinking of the water that Christ shall give you, which shall be in you a well of water springing up into eternal life, when your afflicted bodies are confined in your solitary chambers or apartments.

And before I take leave of you, I must put you in mind for your comfort, there is a most glorious appointment made for you and all greeted in this epistle, as you and they persevere in well-doing ; of which Christ our dear Lord is to be the minister and dispenser, as it is expressed, " To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah lxi. 3. As these are the heavenly graces and sweet comforts you are in due time to receive, in exchange for all your sorrows and anxieties ; as this, I say, is the glorious change of apparel you are to be arrayed with, so I must put you all in mind, who do not only profess, but possess the blessed Truth, though never so poor, you are citizens of a glorious city, into which you are welcomed, on this wise, " In that day shall this song be sung in the land of Judah ; We have a strong city, salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation

which keepeth the Truth, may enter in! Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." Isaiah xxvi. 1, 2, 3, 4.

My dear friends, of all the classes visited by this epistle, it arises in my heart further to put you in mind of the comfortable expressions of our Lord and Master to his deeply tried disciples, which I trust are applicable to your circumstances in your respective degrees, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? but even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many Sparrows," Luke xii. 6, 7. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Luke xii. 32. "Blessed are they that mourn, for they shall be comforted." Mat. v. 4.

Having thus far paid you, dear friends, a debt of love, I recommend you to God, his keeping and preservation; and remain your affectionate brother.

DAVID HALL.

Skipton, Yorkshire, the 17th of the
Twelfth Month, 1752.

FINIS.

AN
EXHORTATION

TO THE
Practice
OF
RELIGION.

WRITTEN BY GILBERT BURNET,
BISHOP OF SARUM.

TO WHICH IS SUBJOINED
AN APPENDIX.

“Jesus said unto his Disciples, if any man will come after me
let him deny himself, and take up his Cross and follow me.”

MATT. xvi. 24.

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AN

EXHORTATION, &c.

I Recommend the practice of Religion to all sorts of men, as that which is both *the light of the world, and the salt of the earth*. Nothing does so open our faculties, and compose and direct the whole man, as an inward sense of God, of his authority over us, of the laws he has set us, of his eye ever upon us; of his hearing our prayers, assisting our endeavours, watching over our concerns; and of his being to judge; and to reward or punish us in another state, according to what we do in this: nothing will give a man such a detestation of sin, and such a sense of the goodness of God, and of our obligations to holiness, as a right understanding, and a firm belief of the Christian Religion: nothing can give a man so calm a peace within, and such a firm security against all fears and dangers without, as the belief of a kind and wise Providence, and of a future state. Integrity of heart gives a man a courage, and a confidence that cannot be shaken: a man is sure, that by living according to the rules of Religion, he becomes the wisest, the best and

happiest creature, that he is capable of being : honest industry, the employing his time well, a constant sobriety, an undefiled purity and chastity, with a quiet serenity, are the best preservers of life and health : so that, take a man as a single individual, Religion is his guard, his perfection, his beauty, and his glory : this will make him *a light in the world*, shining brightly, and enlightening many round about him.

Then take a man as a piece of mankind, as a citizen of the world, or of any particular state, Religion is indeed *the salt of the earth* : for it makes every man to be, to all the rest of the world, whatsoever any one can with reason wish or desire him to be. He is true, just, honest, and faithful in the whole commerce of life ; doing to all others that which he would have others do to him : he is a lover of mankind, and of his country : he may and ought to love some more than others ; but he has an extent of love to all, of pity and compassion, not only to the poorest but to the worst ; for the worse any are, they are the more to be pitied : he has a complacency and delight in all that are truly, though but defectively, good, and a respect and veneration for all that are eminently so ; he mourns for the sins, and rejoices in the virtues of all that are round about him : in every relation of life, Religion makes him answer all his obligations : it will make Princes just and good, faithful to their promises, and lovers of their people ; it will inspire subjects with respect, submission, obedience and zeal for their prince : it will sanctify wedlock to be a state of christian friendship, and mutual assistance : it will give parents the truest love to their children, with a proper care

of their education: it will command the returns of gratitude, and obedience from children: it will teach masters to be gentle, and careful of their servants; and servants to be faithful, zealous, and diligent in their masters' concerns: it will make friends tender and true to one another: it will ^{make} ~~will~~ them generous, faithful, and disinterested: it will ^{bring} ~~will~~ them into one society, as members of one common body, promoting first the general good of the whole, and then the good of every particular, as far as a man's sphere can go: it will make judges and magistrates just and patient, hating covetousness, and maintaining peace and order, without respect of persons: it will make people live in so inoffensive a manner, that it will be easy to maintain justice, whilst men are not disposed to give disturbance to those about them.

Thus Religion, if truly received and sincerely adhered to, would prove the greatest of all blessings to a nation. But by Religion, I understand somewhat more than the receiving some doctrines, though ever so true; or the professing them, and engaging to support them, not without zeal and eagerness. What signify the best doctrines, if men do not live suitably to them; if they have not a due influence upon their thoughts, their principles, and their lives? Men of bad lives, with sound opinions, are self-condemned, and lie under a highly aggravated guilt; nor will the heat of a party, arising out of interest, and managed with fury and violence, compensate for the ill lives of such false pretenders to zeal; while they are a disgrace to that, which they profess and seem so hot for. By Religion I do not mean an outward compliance with forms and customs, in going to church, to

prayers, to sermons, and to sacraments, with an external shew of devotion; or, which is more, with some inward forced good thoughts, in which many may satisfy themselves, while this has no visible effect on their lives, nor any inward force to subdue, and rectify their appetites, passions, and secret designs. ~~and~~ Those ~~crusts~~ ^{useful soever} when well understood, and rightly directed,) are of little value, when men rest on them, and think that, because they do them, they have therefore acquitted themselves of their duty; though they still continue proud, covetous, full of deceit, envy, and malice: even secret prayer, the most effectual of all other means, is designed for a higher end, which is to possess our minds with such a constant and present sense of divine truths, as may make these live in us, and govern us; and may draw down such assistance, as may exalt and sanctify our natures.

So that by Religion I mean such a sense of divine truth, as enters into a man, and becomes a spring of a new nature within him; reforming his thoughts and designs, purifying his heart, and sanctifying him, and governing his whole deportment; his words as well as his actions; convincing him, that it is not enough not to be scandalously vicious, or to be innocent in his conversation, but that he must be entirely, uniformly, and constantly pure and virtuous; animating him with a zeal to be still better and better, more eminently good and exemplary; using prayers and all outward devotions, as solemn acts, testifying what he is inwardly and at heart; and as methods instituted by God, to be still advancing in the use of them further and further, into a more refined and spiritual sense

of divine matters. This is true Religion, which is the perfection of human nature, and the joy and delight of every one, that feels it active and strong within him; it is true, this is not arrived at all at once, and it will have an unhappy alloy, hanging long even about a good man: but, as those ill mixtures are the perpetual grief of his soul, so it is his chief care to watch over and to mortify them; he will be in a continual progress, still gaining ground upon himself: and, as he attains to a good degree of purity, he will find a noble flame of life and joy growing upon him. Of this I write with the more concern and emotion, because I have felt this the true, and indeed the only joy, which runs through a man's heart and life: it is that which has been for many years my greatest support; I rejoice daily in it; I feel from it the earnest of that supreme joy, which I pant and long for; I am sure there is nothing else can afford any true or complete happiness.

I have seen a great deal of all, that is most shining and tempting in this world: the pleasures of sense I did soon nauseate: I acquainted myself with knowledge and learning, and that in a great variety, and with more compass than depth; but though *wisdom excelleth folly, as much as light does darkness*; yet, as it (learning) is a *sore travail*, so it is so very defective, that what is wanted to complete it, *cannot be numbered*. I have seen that *two were better than one*, and that *a three-fold cord is not easily loosed*; and have therefore cultivated friendship with much zeal and a disinterested tenderness; but I have found this was also vanity and vexation of spirit, though it be of the best and noblest sort; so that upon great and long experience,

I could enlarge on the preacher's text, *vanity of vanities, and all is vanity*; but I must also conclude with him; *fear God, and keep his commandments, for this is the all of man*; the whole both of his duty, and of his happiness. I do therefore end all in the words of David, of the truth of which I am so fully assured, that I leave these as *my last words to posterity*.

“Come ye children hearken unto me; I will
 “teach you the fear of the Lord; what man is
 “he that desireth life, and loveth many days,
 “that he may see good; keep thy tongue from
 “evil, and thy lips from speaking guile; depart
 “from evil, and do good, seek peace and pursue
 “it. The eyes of the Lord are upon the right-
 “eous, and his ears are open to their cry; but
 “the face of the Lord is against them that do
 “evil, to cut off the remembrance of them from
 “the earth.

“The righteous cry, and the Lord heareth
 “and delivereth them out of all their troubles.
 “The Lord is nigh unto them, that are of a
 “broken heart, and saveth such as be of a
 “contrite spirit.”

APPENDIX.

THE benefits of true religion being many and great, to men of all ranks and conditions, it is the interest as well as the duty of all *to be religious*. But, (inquires the inexperienced reader,) how are they to arrive at this? By what means shall a man, who is now weak and unstable, subject to many temptations and prone to evil, become a virtuous character; how shall he, whose life is now neither useful nor honourable, enter upon a new, a more beneficial, and more happy course of conduct? This, the eminent author of the foregoing little piece has been content to point at in his motto, having scarcely touched the subject elsewhere: yet it is a subject which the well disposed inquirer will, doubtless, be glad to see treated. Well, Reader! has the sound of the Gospel not reached thee also,—has that invitation and promise never entered into thine ears, or moved thy heart, “Come unto me all ye that labour and are heavy laden, and I will give you rest.” These are the words of the Saviour of men, and this must be the *state*, in a greater or less degree, of those who have not as yet come to Him, or in other words, experienced his power to save them from sin; that their souls may partake of the true rest. The state of man in the fall is a lost and miserable one, he is truly labouring under a heavy burthen, though not at all times alike sensible of it. The cares and pursuits of this life; the pleasures of the animal, or at best of the intellectual feast, which it presents, may for a while suffice him; carried

on from object to object, stimulated to the active exercise of every faculty, and again lulled to rest in the lap of ease, and self-complacency: *for a while*, these things may suffice him, but sooner or later (such is the mercy of God to his fallen creature) the feast palls upon the sense that enjoys it, the stirrings of compunction for sin are felt, and in some hour of solitude and reflection, the call to repentance is heard in the soul; as was that voice by our first parent, in the garden, in the cool of the day;—Adam, where art thou? The sure result of a close examination of ourselves, of our occupations, desires and objects in this state is, a conviction of the emptiness (in comparison with Eternity) of all worldly pursuits and enjoyments: “Then I looked on the works that my hands had wrought, and on the labour that I had laboured to do; and behold! all was vanity and vexation of spirit, and there was no profit under the Sun.” Such was the experience of the wisest and most prosperous man of his age; though the Almighty had given him wisdom and understanding exceeding much, and largeness of heart even as the sand that is on the sea shore. For the highest endowments of mind, and the most excellent gifts of Providence, as to this life, exempt none from the terms of acceptance in his sight, repentance and a religious life. “Let us hear,” says the same royal preacher, “the conclusion of the whole matter, Fear God and keep his commandments, for this is the whole duty of man: For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.” Such has been, since, the confession alike of the philosopher and the libertine, of the occupied man

and the man of leisure; of many an eminent character, who with much experience of the things of this life, has been willing to deal ingenuously with his own heart and with his friend: *sure*, when we have tried it, how much soever we may have doubted, when forewarned, that there is nothing in this world which can fill the capacity, and satisfy the desires of an Immortal spirit: That spirit, Reader! was indeed placed in thee, that thou mightest glorify God by thy faith and thy works, while here, and be fitted for a nearer union with Him, in a future more excellent state of being: but if these, the great objects of our existence, pass neglected or forgotten, what can we look for in the hour of reflective solitude, but a joyless void for the present, and a wretched presentiment of the future?

Here, then, is the entrance to the ways of Wisdom; this is the moment, and these are the circumstances in which, sensible of the vanity of this world, we are graciously invited to reflect on the infinite value of our own interest in the next; and called, in the plain terms of the Gospel, *to follow Christ*: let us not be startled, either at the end here proposed, or at the necessary conditions: "If any man will come after me, saith our Redeemer, let him deny himself, and take up his cross and follow me:" let us calmly look at the real purport of these expressions: it is the more needful, because some have grievously misunderstood and perverted them. What does our Lord intend, as to *us*, by the proposal that we should come after Him? that we should turn our backs on our civil and social duties and engagements: that we should *literally* withdraw from the world, and be shut up in a fruitless solitude

No such matter! The blessed Saviour, when about to be taken from those who had personally heard his doctrine, interceded for them thus with the Father, "I pray not that thou wouldest take them out of the world, but that thou wouldest keep them from the evil." ^{John 17:15} To follow after Christ, then, is to follow the leadings of his Spirit in the heart; and in the strength which He will give us, upon our sincere and penitent application unto Him, to pursue after righteousness, temperance, and holiness, and thus prepare for the judgment to come: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise" it is to think on these things, and to be found in the practice of them.

But, in order to this, we must of necessity deny ourselves. And why? Because in us, that is in our corrupt nature, are to be found none of these things. We know, that while we are as yet unchanged by Grace, the evil predominates in our hearts: that we are prone to falsehood, to injustice and selfishness, to impurity, to things, even in our own judgment of ourselves, most unlovely and deserving of all condemnation.—And, because the unconverted will delights most in those affections of our nature, which centre in self-gratification, to deny it indulgence in these, is to deny ourselves. Thus the corrupt tree is starved, and its fruits wither for want of nourishment: which it will always find in our self-indulgence. It is a great mistake to suppose that we are required, by the condition of salvation, to inflict upon ourselves voluntary privations and hardships, *as penalties for sin*; or that

a man should sit down and propose to himself, to renounce this or the other worldly comfort or enjoyment, *as an equivalent* for so much of the everlasting inheritance. Our heavenly monitor and instructor alone knows how to administer the remedy to our fallen state. He will not indulge our erring wills, even with the choice of our own mortifications and sacrifices; but He will shew us, from time to time, as we attend to the work of his Grace and good spirit in the heart, what it is that he requires of us: or in what thing nature is occupying and pleasing itself, to the prejudice of grace. To renounce *these* when so made manifest, is *virtue*; and however small and insignificant the sacrifice, in the eye of reason, the substance of it, which is present obedience, and the fruit of faith, is accepted and graciously rewarded with present peace. Indeed, to give up his own will to unexpected convictions of duty, may at times prove to the sincere believer, both a more arduous attempt, and a more glorious conquest over himself, than the most considerable outward sacrifice.

It is not to eradicate or suppress, but to subdue and reclaim, to exalt and regulate, and purify our natural affections, that the power of the Gospel is offered to us, and happy they who have laid hold on its helping hand in early life; ere the will has grown stubborn, or evil habits have had time to become inveterate! But if even the early visitations of Grace have been resisted, if we have through dear-bought experience, at length been permitted to attain to that light, which Sovereign mercy would have bestowed freely at an earlier season—still, while there is conviction for sin there is the ground of reformation. It is not too late, even at the eleventh

hour, when the Master calls, to enter into the vineyard and work. And the first labour is certainly the subjection of the will to the Law of Christ. This brings us to renounce duplicity and deceit, and speak and act with all sincerity : to make our interest, or that which we take to be such, give place to that which is just and right between ourselves and others : to strive against every corrupt and inordinate affection, however strongly we may be tempted to indulge in it, and however secure we may feel ourselves from human censure or punishment therein ; and all this, as the duty is opened to us at the time, performing it thus as unto God and not unto man. In which, as we proceed, we shall not be suffered to want the monitions and leadings, the restraints, instructions, and consolations of His Holy Spirit in our hearts. For in vain would the natural powers of the human mind, however highly cultivated and correctly informed, even on this subject, essay to fulfil the Divine commands, and lay hold on Eternal blessedness, unaided from above.

This then, (let us again repeat,) is to follow Christ : it is to take the yoke of the Saviour upon our necks, to learn of him who was meek and lowly in heart ; and in place of the intolerable burthen of sin, with the torments of wrath and pride, attached to the rebel state of nature, to put on the mild, yet sublime, the free, yet strictly regulated affections of the redeemed mind. " Take my yoke upon you and learn of me, for I am meek and lowly in heart ; and ye shall find rest unto your souls : for my yoke is easy and my burthen is light."

In proportion as the awakened mind is truly converted to the ways of righteousness, and brought to desire above all things a steady walk-

ing in the path of self-denial, other helps are raised up for it from without. For it is not the will of our Redeemer that we should come after him alone, or practice the duties he enjoins, and endure the cross which this will bring on us, in a cheerless solitude. The society of virtuous and serious persons, as it is one of the greatest enjoyments, so is it to be placed among the greatest benefits, that we can partake of in this state of probation for Eternity. This, then, is also to be sought with prudence and cultivated with care, by the man who would be truly religious. Nor is it to be considered as restricted to an immediate and personal intercourse with the good. The well-disposed mind is animated by their example, and kindles at the very report of their deeds: and how delightful, how profitable is that communion which we enjoy with them, at intervals, through the medium of their writings! This discourse, which we may hold with men whose works follow them, and who, being dead, yet speak to the living! How inestimable, again, in this point of view are the Holy Scriptures to us—those writings in which men who lived in ages remote from our own, and distant from each other, have left us the intelligence which they received from the immediate openings of the Spirit of Truth! That volume which the All-wise God, who foresaw every change in the state of mankind, with every want to which his children, *the good* in every age, should be subject, has been pleased to provide and preserve, and is now causing to be abundantly spread among the nations: that all may learn, (as far as the appointed outward means can teach them,) His will, His attributes and dispensations—their own origin, best interest and duty,—and in a word, the way to be *religious!*

FINIS.



NARRATIVE
OF
THOMAS LURTING,
FORMERLY
A Seaman
UNDER
ADMIRAL BLAKE:

Giving an account of his deliverances from danger, his conviction of the Principles of the People called Quakers, his sufferings on that account, and the manner in which he retook a vessel from the Algerines without bloodshed.



London :

Printed by William and Samuel Graves, Sherborne-Lane;
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SOCIETY OF FRIENDS.

1823.

No. 36, 2nd. Ed.

NARRATIVE, &c.

THE subject of this narrative, who was for many years a member of the Society of Friends, left behind him an account of himself, in a small tract entitled, "*The Fighting Sailor turned Peaceable Christian*," which is in substance as follows:—

"SINCE it hath pleased God to make way for me, through remarkable deliverances and great preservations, I am not willing altogether to keep silent; and having for several years past left the sea, and betaken myself to a more solid retirement than that hurry at sea admits of, I have taken a view of my former transactions, and am willing to give some short account thereof; that so others may be encouraged to a serious consideration of their ways, and to stand still in the counsel of God, and see his salvation. For as silence is the first word of command in martial discipline, so it is in the spiritual: for until that is come unto, the will and mind of God (concerning us), cannot be known, much less done. And as I know no way so effectually to answer my end, as to expose the following treatise to public view, I commit it accordingly, hoping it may be serviceable to some in this and future ages; which is the only thing aimed at, and sincerely desired by me.

In the year 1646, I being then about fourteen years of age, was impressed, or forced, and carried into the wars in Ireland, where I remained about two years in the time of the long parliament ; then I was carried to London, and went into the wars against the Dutch and Spaniards ; in which I had many deliverances, too long here to mention ; yet they all, at that time, wrought but little upon me. Then I was turned over into the Bristol frigate, in which ship, in process of time, it pleased God to convert me, as will appear in the following treatise.

As I was boatswain's mate, I had the command of about 200 men in this ship : and it was my place to see that the men attended, and were present at the time of worship. I was diligent in the performance of that service ; and when any refused to obey my command in that respect, I endeavoured by force to compel them.

Now of the many deliverances, I shall only hint at three or four that happened in one day, which wrought some remorse upon me. News being brought to our general Blake,* as we lay in Cales (Cadiz) Bay, that sixteen sail of galleons had arrived at Santa Cruz, from the West Indies, we instantly went out, and in a few days got thither, and found it as was reported ; and several ships went in before us to make discovery how they lay, anchoring at some distance from the castle, which was large, and had forty

* The celebrated admiral *Blake* had likewise the rank and title of *general*. The action here referred to took place in 1657, in the bay of Santa Cruz, in the island of Teneriffe, being the last in which that officer was engaged. The sixteen galleons, which were large ships and richly laden, were all destroyed ; and the wind changing in his favour, at the close of the action, the admiral brought his own fleet entire out of the bay.

guns at least; and there were several forts and breast-works of about eight or ten guns each. The wind blew very right on the shore, and we coming in, in a latter squadron, went under our general's stern, to know where we should be; and were answered, where we could get room. So we ran in, but could get no room to bring up our ship, so we went astern all our ships, and the smoke being somewhat abated, we found ourselves to be within half a cable's length of the vice-admiral's galleon, of about 50 guns and 300 men; and not above a cable's length from the admiral, a galleon of about 50 or 60 guns, and having also about 400 men; and within half gunshot of a large castle of 40 guns; and within musket-shot of some forts and breast-works.

And when we had brought up our ship, we were about half a cable's length from the vice-admiral, just in his wake, or in the head of him; then our captain called to me to make all ready, or get to veer nearer the galleon: for I will, said he, be on board the vice-admiral. So we veered to be on board of him; and so fast as we veered towards him, he veered from us, until he came within about musket-shot of the shore. Then the captain called to me to get a hawser out of the gun-room port, and clap a spring on the cable, which done, we veered our cable, and lay just cross the hawser, about half musket-shot from him; then we ran all the guns we could on that side towards him, which were in number twenty-eight or thirty, and all hands went to it in earnest.

At the second broadside some of our shot, as we judged, fell into his powder room, and she blew up, not one man escaping, that we could perceive. Then the Spanish admiral was going

to serve us, as we had served his vice-admiral ; which we perceiving, plied him very close with our guns, and the third broadside all his men leaped overboard, and instantly she blew up.— There was a small castle on the other side, which after the Spanish admiral was blown up, we went to work against, and in a short time made them weary of it. And as for the castle of 40 guns, we were got so far into the bay, that they could not bring upon us above two or three guns ; but when we went off they played upon us with their great guns, but did us no great damage.

After this was over, and that we had blown up the two Spanish admirals, I took the long boat to go on board a galleon, that lay on shore near to another castle, supposing that the men were not on board ; but there were some, and they lay close on board, until we came within two or three ships length of them, and then they rose up and fired several guns at us, but being so near their ship, all their shot went over us : which I call the first great deliverance. Then on our return towards our ship, they, from several castles and breast-works, fired briskly at us with great and small shot, which came very near us ; notwithstanding we all got safe on board our own ship ; and this I call the second great deliverance.

In a little time, the smoke of their guns being gone, I saw three galleons on shore, all on board one another ; one of them along the shore, and one cross her hawse, and the other cross her stern, about a musket-shot from our ship ; and there was a castle on one side of them, and a breast-work on the other, with about fifty or sixty men in it, as was supposed ; and the galleons lay about half a cable's length from the castle, and the same distance from the breast-work, about fifty

yards from the shore. Then I took the pinnace, and two men with me, and was going to set them on fire; but the captain saw me, and called me back, and sent five men more with me. On our setting forward, our ship fired a gun, and in the smoke thereof we got on board the galleon, receiving no harm (the Spaniards having left them) and I instantly set one of them on fire, which burnt the other two galleons.

And when we could stay no longer, by reason of the fire, our ship's crew not being, as formerly, mindful of us, to fire some guns, that in the smoke thereof we might have retired from the galleons without discovery, the breast-work having full sight of us, discharged a volley of about fifty or sixty small shot, and killed two of our men, and shot a third in the back; and I sat close to one that was killed, between him and the shore, and close to him that was shot in the back, and received no harm; and this was a third and eminent deliverance.

And coming out of the bay, we came within three or four ship's length of the castle, that had forty guns; and they kept their guns in readiness until we came directly over against the castle: then they fired, but we were so near, that most of the shot went over, and did us little harm, only in our rigging. And as I was on the clue of the main-tack, getting the main-tack on board, a shot cut the bolt-rope a little above my head. And this was the fourth deliverance, and all in six hours time, never to be forgotten by me: but I desire to be thankful to God, who from these and many other dangers has delivered me. But then I neither was a Quaker, nor were any of the people so called on board our ship, nor ever to my remembrance had heard of any called by that name."

The foregoing account of his share in this perilous action, may suffice to shew that Thomas Lurting was not deficient in courage or conduct ; and may prevent the reader from attributing to motives less creditable than religious conviction, the singular change which afterwards took place in his sentiments and practice, as to fighting. It appears that the "first rise (to use his own expression) of the people called Quakers, in the ship," was owing to the presence, for a short time, among the crew, of a *soldier*, who had been at a meeting of that people in Scotland. This person, conversing particularly with two young men on board, left on their minds an impression, the effects of which appeared after he was removed from the ship : for in about six months after, they began to behave themselves as Quakers, refusing to hear the priest, or to pull off their hats to the captain, and meeting often together by themselves in silence. "Their so meeting caused a serious inquiry among others, and their numbers increased ; and as it increased, so persecution increased against them. The captain was sore troubled and disturbed. The priest (says Thomas) that officiated in our ship, was cruel and bitter against them, crying out thus to me, 'Oh, Thomas, an honest man and a good Christian ! here is a dangerous people on board, a blasphemous people, denying the ordinances and word of God :' the which made me as cruel as himself, and I gave them many a heavy blow, and was violent upon them. But the remembrance of the aforesaid deliverances stuck close to me, and the Lord wrought so much upon me, that I could no more beat any of the people called Quakers. And the Lord, by his in-shining light, opened my understanding, so that I saw a great deal of difference between them and the other

professors : whereupon I made many promises unto the Lord to be better, but being made in my own will, they were of little effect. Then the Lord shewed me, that in those many promises, not keeping them, I was not benefited, and that caused much trouble to me."

Thus brought under close inward conviction, as to his religious state, he began to love retirement, separating himself from all other professors, and associating chiefly with one of those called Quakers, to whom he was particularly attached in friendship ; though, as yet, without any thoughts of uniting himself to them in profession. "In my still and quiet retirements (he writes) the Lord was very good unto me, and gave me many a heavenly visitation (of his grace) and though it was in judgment, yet that was my portion : and I patiently bore, and came to love his judgments and visitations—because they brought me into much tenderness, for the which I loved them at my very heart, for it was a heart work. And many times when alone, the Lord would break in upon me, by the shining of his glorious light in my own heart ; which melted and mollified me, yea, so powerfully, many times, that I could not contain or forbear crying out, O Lord ! inso-much that the professors could not tell what to make of it ; but I knew and felt it to be the mighty power of God, which brought and wrought deliverance unto my soul : and with this exercise and many more, I continued about six months ; being taken off all outward concerns, and being alone, some said I was distracted, and so wrote home to England."

A continuance of this state of mental trouble, mixed, at intervals, with comfort, brought him at length to desire to be in some kind of religious

communion : and when he earnestly desired of the Lord, to know to what people he should join himself "it was plainly shewed me," he says, that it should be "the Quakers." But the thing at that time did startle me, that I desired of the Lord, rather to die than live : for the reasoning part got up. What, to such a people, that both priest and professors are against?—What, to such a people, that I have been so long beating and abusing, and that without just cause? Death would me more welcome to me. And here the enemy, that old subtile serpent, was not wanting to insinuate many things into my mind ; but God was pleased to put me in mind of the manifold preservations and deliverances, he had brought me through. So I took up this resolution, by the assistance of the Lord, whether Quaker, or no Quaker, peace with God I am for : yet it cost me many a bitter sigh, and many a tear, before I could give up to go to Roger Dennis, my friend, called a Quaker. But good was the Lord, and for ever blessed be his worthy name, who followed me with his dreadful judgments, and reproofs ; insomuch that I could contain no longer, but gave up and went to my friend, and said, I would speak to thee ; and he very mildly answered, I will go with thee ; I having a cabin we went down, and went in, I shut the door, and we sat some time ; and before he opened his mouth the hand of the Lord was upon me, and melted my heart, and brought me into great tenderness, and then he spake but a few words, but they were in great humility and tenderness towards me ; hitting the mark to an hair's breadth. So that I had great satisfaction, being quiet in my mind, and we parted in great love."

The result of this interview was, that when the Quakers, who were now six in number, met

together on the ensuing "First-day," the newly-convinced boatswain's mate went and sate down "in great quietness" among them. "I had not been long there, but it was reported in the public place of worship, that I was amongst the Quakers ; at which, many of them left the priest and his worship, to come and see me. And they made a great noise and bustle. When the worship was over, the captain asked the reason of that noise, and it was told him, that I was amongst the Quakers. Then he sent for me to himself, and divers more of his officers were there. The first that began was the priest, saying, Thomas, I took you for a very honest man, and a good Christian, but am sorry you should be so deluded. The captain, mean while, turning the bible from one end to the other, to prove the Quakers no Christians. All this while, I was very quiet and still in my mind ; for I found herein was my strength." After an ineffectual attempt, on the part of some, to defame his *moral* character on this occasion, he was dismissed, as it appears, without any punishment, and immediately joined himself in communion with the Quakers in the ship ; whose number in the course of six months after, increased to "twelve men, with the priest's boy and another boy." The persecution they now had to suffer was chiefly from such men as were sent on board them from other ships, whom the captain was accustomed to set upon them. But his animosity was over-ruled for a time by peculiar circumstances.

"About this time (continues the narrator) we had a great sickness, which swept away about forty in a little time ; and most of us called Quakers had the distemper, but none died of it, yet were brought very low. We took great care one of

another when sick, that nothing was wanting; but whatever one had, was free for all; and our diligence and great care of the sick amongst us was such, that I have heard some men say, when upon a death bed, O carry me to the Quakers, for they take care one of another, and they will take some care of me. At this time, the captain was very kind to me, and frequently sent me part of what he had, and ordered me a cabin; for I lay in a hammock.* And now all was very quiet, no persecution, but a general love amongst all sorts of persuasions that were then on board, and truth had great dominion, and several were convinced.

After I began to be well, I sent to the captain to know if I might have that cabin I lay in before I was convinced; he granted my request, and it proved very serviceable; for I not only lay therein, but made use thereof for our meeting-place.

The captain continued our friend for some time, and shewed us more kindness than any other professors. He would often say, Thomas, take thy friends, do such and such a thing; and I took my friends, and did it far beyond his expectation, by which he got great credit. For as yet we were not brought to testify against fighting; yet we would take none of the plunder. And in all out desperate attempts, wherein we were then concerned, we received no hurt, though several others were killed or wounded, who sat close by us; at which time the captain would say to other captains, that he cared not if all his men were Quakers, for they were the hardiest men in the ship."

* It would appear, though he does not mention it, that he had been degraded, for a time, from his office, and so lost his cabin.

But the time at length drew on, when Thomas was to be put to the proof of his faith on the article of fighting. In an attempt upon a Spanish man of war, at Barcelona, their ship was ordered to batter a castle on shore; which was performed with great spirit, Thomas being stript to his waistcoat, and his friends exerting themselves, with as much courage as any of the ship's company. "But (observes this pious man) He that hath all men's hearts in His hand, can turn them at his pleasure:" and so it was, that when he had levelled the guns in the fore-castle, and was going on deck to see where the shot would light, a Divine intimation, as he believed, ran through his mind to this effect, Now! if I have killed a man. The conviction it produced was so powerful, that he turned about, put on his clothes, and walked on the deck as though he had not seen a gun fired. Being asked if he was hurt, he answered, "No, but under some scruple of conscience on account of fighting;" though, he says, he had not heard that the Quakers refused to fight. The ship being withdrawn from the shore at night, he sent for two of his friends, to know what they thought of his conduct. They gave him little answer, only saying that if the Lord sent them well home, they would never go to it again. But Thomas expressed himself prepared, if the engagement should be renewed on the morrow, to bear his testimony against the practice in which he had been before so forward; "not doubting (said he) but way will be made for my delivery; but if not, the will of the Lord be done." Next morning they heard that several were killed on shore—but it does not appear that the fight was renewed afterwards. Some time after, one of Thomas's friends went to the captain

to request his discharge, informing him he could fight no longer. He was immediately told, that if he denied to fight in time of engagement, he should be run through the body : which act, the printed orders, fixed upon the ship, would it seems justify, in any of the crew who might witness the refusal.

With this alternative before them, they were again called upon, about the year 1655, to bear their testimony. One morning, they espied a great ship bearing down upon them, which they took for a Spanish man of war, and orders were given to clear the ship for fight. Thomas being then upon deck, felt a great weight upon his mind, and desired very earnestly of the Lord, that he and his friends might have strength given them to bear what was coming upon them. He went below, got his friends together, and told them his own sentiments ; expressing his hope and belief that the Lord would deliver him and them also, if they were of the same faith : yet laying no injunction upon them, as to their conduct, but leaving them to Divine direction. It was agreed that they should not repair to their quarters, but meet in the most public place on the deck, in the full view of the captain ; that they might not be charged with deceiving his expectations, or betraying the confidence placed in them by getting out of the way. Presently, such of the crew as had an antipathy against any of them, began to threaten these to be their executioners. As for Thomas, he stood with his back against the geer-capstan, and his face towards his commander : and looking behind him where his friends were standing together, he rejoiced in their resignation, though he could not but regard them as lambs prepared for the slaughter ; unless his own life might be accepted

as a sacrifice in place of theirs. “ In a little time comes the lieutenant, and says to one of them, go down to thy quarters: his answer was, I can fight no more: which was what he looked for, for he was our great enemy. Then he goes to the captain, and makes the worst of it, saying yonder the Quakers be all together, and I don’t know but they will mutiny: and one says he cannot fight. Then the captain asked his name, and came down. He first heaved his hat over-board, and took hold of his collar, and beat him with a large cane, and then dragged him down to his quarters. Then he went upon the half-deck again, and called to his man to bring him his sword; which done, he drew it in as much fury and indignation as ever I saw sword drawn; for passion had overcome him. No sooner was his sword drawn, but the word of the Lord ran through me like fire, saying, The sword of the Lord is over him: and if he will have a sacrifice, proffer it him. And this word was so powerful in me, that I greatly quivered and shook, though I endeavoured the contrary, fearing they should think I was afraid of the sword, but I was not; and when the shaking was a little over, I turned my head over my shoulder, and said to the friend I loved so well, I must go to the captain. His answer was, Be well satisfied in what thou dost. My answer was again, there is a necessity upon me to go. Then his answer was, I will go with thee. Then watching the captain, as he came forward with his drawn sword in his hand, I fixed my eye upon him: with great dread of the Lord upon my mind, I stepped towards him, and he furiously looked on me, to have daunted me, but I was carried above all his furious looks; I had about five paces upon the quarter-deck before

I came to him ; still keeping my eye upon him, in much dread, I stepped the five paces, and on the third step his countenance changed pale, and he turned himself about from me, and went off, and called to his man to take away his sword : I standing there a while, said to my friend, 'The captain is gone, let us return to our friends : who received us very kindly, and were glad to see how we were delivered. In a little time, the ship we thought to fight withal, proved a Genoese our friend ; and before night, the captain sent the priest to me, to desire me not to be angry with him, for it was in his passion. My answer, by the priest, was to the captain, that I had nothing but good-will to him, and all men living ; and bid him tell the captain, that he must have a care of such passions ; for if he killed a man in his passion, he might seek a place for repentance, and might not find it. And ever after this the captain was very kind and respectful to me.

And thus the Lord brought me through many and various exercises, for which I bless his worthy name ; for if the trial or exercise was ever so great, if I was but made willing to give up to that he made known unto me, to be his will and mind, he never failed to carry me through it ; to whom be everlasting praise, saith my soul."

After being released from the navy, about the time of King Charles's restoration, this friend met with repeated severe trials, in his occupation of a merchant-seaman, by being again impressed. His account of some of which follows :—

" In the year 1661, early one morning, going from my quarters towards the ship I belonged unto, I met four press-masters, and might have shunned them, but durst not ; when we met, they asked me whether I was a master or mate ; I

denying to be a master, they replied, You must go with us. Not so, said I: then they took hold of me, two under my arms, and two under my hams, and lifted me upon their shoulders, and carried me about three hundred yards, with my face upwards; so that by the signs I could discern which way they carried me, which was to Horslydown Mill Stairs, and then it was in my mind, that they would heave me over the wharf. Then I considered what time of tide it was, and being young flood, the boat came to the wharf side, and they heaved me from their shoulders over the wharf, cross the boat thwarts: which was about five yards high, and had not Providence preserved me, they had killed me, or else crippled me; and I lying still for some time, one of them cried out, What shall we do, we have killed the man! But getting up, I went into the boat's stern, at which they were glad, and rejoiced; and so carried me over the water, and put me on shore.

Another time, in the year 1662, going to Harwich, laden with corn, we no sooner came to an anchor, but a press-boat came on board us, and the first man they laid hands on was me, saying, You must go with us. I hope not so, said I, Then they swore that I was a lusty man, and should go. Then they laid hands on me, and lifted me into their boat, and carried me on board the ship Mary, one Jeremiah Smith, commander, who was a very loose and wicked man. So when I came to the ship side, they bade me go in, which I had not freedom to do: then they tied a rope about my waist, and with a tackle hoisted me, making a noise, as if I had been some monster, and lowered me down upon the main hatches, where I sat about half an hour, that all might

have their full view of me. Then I got up, and walked abaft, amongst the officers; and when night came, I went under the half-deck, and laid me down between two guns, on the boards, and slept very well. The next day the steward came to me, to know my name. I asked him for what, he replied, that I might have my victuals. I told him, it was time enough when I came for my victuals. So I continued without my food five days, only at times a draught of water: for I was sensible, if I eat of their victuals, they would have kept me. The seamen were very kind to me, and many came in great tenderness, and proffered me of their victuals. I accepted of their love, but none of their victuals. The captain was a very furious man, and frequently in drink, so that I could not have opportunity to speak with him: and I often desired of the Lord strength to oppose him, or else to be still and quiet. On the sixth day in the morning, from the time I came on board, I found much exercise attending my mind to go to the captain; and I spake to the master to tell him of it, which he did. The captain, having most of his officers about him, sent for me by his man, himself being on the half-deck; and as I was going along the gallery, his man turns about, saying, you must pull off your hat when you come to the captain, (whose back was towards me:) and his man offering to pull it off, I held it on, which caused a bustle. The captain said, let his hat alone, I know the Quakers very well: what is thy business with me? To which I answered, I acquainted thy men, when they took me from my employment, that I was not for their turns, and am come to acquaint thee. I also said, It is not unknown to some in this ship, that I have been as great a fighter as others, but now no more so. I hear so, said the

captain, and that thou had a command, and so thou shalt have here; or else thou shalt stand by me, and I will tell thee what I will have done, and thou shalt call the men to do it; or else thou shalt stand by the fore braces, and I will call to thee to do so and so; and this is not killing of men, to haul a rope. I answered, But I will not do that. Then, said he, thou shalt be with the coopers, to hand beer for them, there is great occasion for it. I answered, But I will not do that. Then, said he again, I have an employment for thee, which will be a great piece of charity, and a saving of men's lives—thou shalt be with the doctor, and when a man comes down, that hath lost a leg or an arm, to hold the man, while the doctor cuts it off; this is not killing men, but saving men's lives. I answered, But I will not do that, for it is all an assistance.—Then he said, I will send thee a-shore to prison. I answered, I am in thy hand, thou mayest do with me what thou pleasest. But, says the captain I hear thou wilt starve thyself. Not so, said I, for I have money in my pocket, and if thou wilt sell me any victuals, I will eat before thee. The captain said, I cannot sell the king's victuals. I answered, Nor I cannot do the king's work, therefore cannot eat the king's victuals.

In a little time after, I was called to go into the boat, expecting to be sent to prison: but when we came on shore, contrary to my expectation, the captain bade me go which way I would. This done, I inquired for my friend, Mary Vandewall, who received me very kindly, and provided for me such things as were necessary, my teeth being very loose. After two or three days, I returned to the vessel I was pressed out of; and the next day, being very hard at work, heaving out corn

into a lighter, stripped in my shirt and drawers, a man of war's boat clapped us on board, and the cockswain jumped in, and swore, Here's a lusty rogue: come up, said he: but I took little notice of him, and continued heaving corn; at which he swore, that if I would not come up, he would lay me cross the shoulders. Then I said, Strike me not, for if thou dost, I will not come up; if thou strike me not, I may come up. Then he swore to the captain that I was a Quaker. Have him up, said the captain; so I went upon the deck. Come near, said the captain; so I went into the lighter, into which we heaved the corn, close by him. Then the captain, in a scoffing manner said, Thou art no Quaker, if thou wert, I would not take thee; for if thou wert a Quaker, thou shouldest be waiting upon the Lord, and let his ravens feed thee, and not be toiling thy body so (my shirt being then very wet with sweat) answer me, said he. The seamen cried, 'The Spirit does not move him; one while saying, Pull him in; another while, Let him alone; thus it was for some time. And I got very low in my mind, not mattering what they said, desiring earnestly of the Lord, that if I answered the captain, it might be to the purpose, or else to be silent. And it rose in my mind to say to the captain, I perceive thou hast read some part of the Scriptures; didst thou never read, that he is worse than an infidel, that will not provide for his family? Adding, I often hear the Quakers blamed for not working, but thou art the first that ever I heard blame them for working. Says the captain, Turn him away, he is a Quaker. Being gone a little way, he calls out, Pull him again, he is no Quaker. Thou art no Quaker;

for here thou bringest corn, and of it is made bread, and by the strength of that bread, we kill the Dutch; and therefore no Quaker; or art thou not as accessory to their death as we? Answer me.—I kept very still and low in my mind; and after their many scoffs and jeers, I said to the captain, I am a man that have fed and can feed my enemies; and well may I you, who pretend to be my friends. The captain replied, Turn him away, he is a Quaker.

In a few days after, I was pressed out of the same vessel, and carried on board a man of war, and when I came on board, was ordered to go into the cabin, where the captain and several officers were. When I came into the cabin, the captain appeared like a mad man, cursing the Quakers; often swearing, that if he did not hang me, he would carry me to the Duke of York, and he would. I said very little to them, for the Lord's presence was with me, and carried me over all their high threats. And when he had tired himself, then he said more mildly, Why dost thou say nothing for thyself? My answer was, Thou sayest enough for thee and me too. For I found it most safe to say little, except I had good authority for it. So when they had done, I went to my lodging, between two guns in the half-deck, on the boards; and being between sleep and wake, I heard a great out-cry, Where is the Quaker? Where is the Quaker? And the cry much increasing, at last I said, Here am I: what lack you at this time of the night? (It being then about the first hour.) Ho! said they, you must come to the captain presently. And when I came to the cabin-door, said the captain, Is the Quaker there? Yes, said I. I cannot sleep,

said he. But I slept very well on the hard boards. Then said he, Thou must go on shore. I answered, I am in thy hands, and thou mayest do with me as thou pleasest. So the boat put me ashore at Harwich. And this was the man that said hanging was too good for me; who in six hours time was so weary of me, that he could not take his natural rest whilst I was on board."

*A TRUE ACCOUNT (written by THOMAS LURTING)
of GEORGE PATTISON's being taken by the
Turks: and how redeemed, by God's direction and
assistance, without bloodshed, putting the Turks
on shore in their own country, about the 8th
Month, 1663.*

I, THOMAS LURTING, was then George Pattison's mate; and coming from Venice, we heard that many Turkish men of war were at sea, and that they had taken many English ships. It was much in my mind that we should be taken; and I was very much concerned, as well for the men as for myself. At which I went to the master, and desired of him to go to Leghorn, and to stay for a convoy, and so long we would have no wages; but the master would not agree to this, but kept the sea, much contrary to our minds; and coming near a Spanish island, called May York, (Majorca) we were chased by a Turkish vessel, or man of war, called a Patach, as some time before we had been, and thought, by our vessel's well sailing, to escape. But Providence ordered it so, that by carrying over-much sail, some of our materials gave way, by which means the Turks came up with us, and commanded the master on board; who accordingly went, with four men more, leaving me three men and a boy, on board

our vessel; and so soon as our boat came on board the Turkish vessel, they took all our men out of the boat, and put in fourteen Turks. All this while I was under a great exercise in spirit, not so much for myself, because I had a secret hope of relief, but a great stress lay upon me for the men, in this very juncture of time; all hopes of outward deliverance being gone, the master then on board the Turk, with four of our men, and the Turks just coming on board of us. Being thus concerned in mind, I desired of the Lord patience under such an exercise; and going to the ship's side to see the Turks come in, the word of the Lord ran through me thus, Be not afraid, for all this, thou shalt not go to Algier: and I having formerly great experience of the Lord's doings upon several deliverances in time of war, I believed what the Lord did say in me: at this all kind of fear was removed, and I received them as a man might his friends, and they were as civil to us. So I shewed them all parts of the vessel, and what she was laden withal. Then I said to our men, Be not afraid, for all this we shall not go to Algier; but let me desire you as you have been willing to obey me, be as willing to obey the Turks. So when they had taken some small matter of what we were laden withal, some went on board their own ship again, and eight Turks stayed with us. Then began I to think of the master, and the other four, which were in the Turkish ship; for as for myself, and the others with me, I had no fear at all; nay, I was so far from it, that I said to one of our men. Were but the master on board, and the rest of our men, if there were twice as many Turks, I should not fear them. So my earnest desire was to the Lord, that he would put it into

their hearts to send them on board, and good was the Lord in answering my desire; for it was as a seal to what he before had spoke through me, and in me. Soon after, the master was sent on board, with the rest of our men. Then all manner of fear was off me, as to going to Algier; and some of them said to me, I was a strange man, I was afraid before I was taken, but now I was not. My answer was, I now believe I shall not go to Algier; and if you will be ruled by me, I will act for your delivery as well as my own; but as yet I saw no way for it, for they were all armed, and we without arms. Now we being all together except the master, I began to reason with them; What if we should overcome the Turks, and go to May York! At which they very much rejoiced; and one said, I will kill one or two; and another said, I will cut as many of their throats as you will have me. This was our men's answer; at which I was very much troubled and said to them, If I know any of you that offers to touch a Turk, I will tell the Turks myself. But I said to them, if you will be ruled, I will act for you, if not, I will be still. Then they agreed to do what I would have them. Then, said I, If the Turks bid you do any thing, do it without grumbling, and with as much diligence and quickness as you can, for that pleases them, and that will cause them to let us be together; to which they agreed. Then I went to our master, who was a Friend, and a very bold spirited man, and told him our intentions; whose answer to me was, if we offered to rise and they overcame us, we had as good be burnt alive; the which I knew very well: but I could get him no way to adhere to me, in that he was fearful of bloodshed, for that was his reason; insomuch that at last I

told him we were resolved, and I questioned not but to do it, without one drop of bloodshed ; and I believed that the Lord would prosper it, by reason I could rather go to Algier, than kill one Turk. So at last he agreed to this, to let me do what I would, provided I killed none. At that time there being still two Turks lying in the cabin with him, he was to lie in the cabin, that by his being there they should mistrust nothing ; which accordingly he did ; and having bad weather, we lost the company of the man of war, which thing I much desired : the Turks seeing our diligence it made them careless of us.

So the second night after, the captain and one of the Turks went to sleep in the cabin with our master. I persuaded one to lie in my cabin ; and about an hour after, another in another cabin ; until at last, it raining very much, I persuaded them all down to sleep ; and when asleep, I got their arms in possession ; and all this was done by fair means and persuasion.

Then said I to the men of our vessel, Now we have the Turks at command, no man shall hurt any of them ; for if you do, I will be against you ; but this we will do, now they are under deck, we will keep them so, and go for May York. So I ordered some to keep the doors, lest they should come out, strictly charging them not to spill blood ; and laid our course for May York, which in the morning we were near. So my order to our men was, if any offered to come out, not to let above one or two at a time. And one came out expecting to have seen his own country, but it was May York. Then said I to our men, Be careful of the door, for when he goes in, we shall see what they will do : and as soon as he told them we were going towards May York, they,

instead of rising, fell all to crying, for their courage was taken from them, and they desired that they might not be sold, which I promised they should not : and so soon as I had pacified them, I went into the cabin to our master, he not knowing what was done. So he told their captain that we had overcome his men, and were going to May York ; at which unexpected news, he wept, and desired the master not to sell him, which he promised he would not. Then we told the captain, we would make a place to hide them in, where the Spaniards should not find them ; at which they were very glad, and we did accordingly. So when we came in, the master went on shore with four more, and left me on board with the Turks, which were ten, but they could not come out, except I let them ; and when he had done his business, (not taking product or license, lest the Spaniards should come and see the Turks,) at night an English master came on board, being an acquaintance ; and after some discourse with him, we told him if he would not betray us, we would tell him what we had done ; but we would not have the Spaniards know in, lest they should take them from us ; which he promised, but brake the same, and would have had two or three of them to have brought to England, but we saw his end ; and when he saw he could not prevail, he said, They are worth two or three hundred pieces of eight each ;—whereat both the master and I told him, that if they would give many thousands, they should not have one, for we hoped to send them home again.

So he looked upon us as fools, because we would not sell them, which I would not have done for the whole island : but contrary to our expectation he told the Spaniards, who threatened

to take them from us. So soon as we heard thereof, we called out the Turks, and told them they must help us, or the Spaniards would take them from us, so they resolutely helped us, and we made all haste to run from the Spaniards, which pleased the Turks very well. So we continued about six or seven days, not being willing to put into any port in Spain, for fear of losing the Turks : we let them have their liberty for four or five days, until they made an attempt to rise, which I foresaw, and prevented. All this while I was very kind to them, insomuch that some of our men grumbled, saying I had more care for the Turks than them. My answer was, they are strangers, I must treat them well. And when at sea in the day-time, we were going for Algier, but when night came, for London : and we kept them in ignorance for about eight or nine days, by which means they were quiet. The ninth day in the afternoon, we came by an island called Formentera, an island they knew very well, and by that island they knew we did not go for Algier, but for England. In the afternoon they were all upon deck, and our master with them, and they threatened our master very much by reason he was gone by Algier ; and none of our men were upon the deck, but myself and the man at the helm, but most of them asleep, and I sitting by the main-mast, taking good notice of them. At last their countenances began to change, and to look very sourly ; a great weight fell upon me, and it rose in my mind, how if they should lay hold on the master, and heave him overboard. Then I started up, and stamped with my foot, and our men came up, one saying, Where's the crow ? Another, Where's the axe ? I said, Let us have them down, we have given

them too much liberty ; but first lay down, said I to our men, the crow and the axe, and every man of you, what you have provided to hurt them ; they are Turks and we are Englishmen ; let it not be said, we are afraid of them ; I will lay hold on the captain. So I stepped forward, and laid hold of him, and said he must go down, which he did very quietly, and all the rest. And at this time, and not before, we discovered that several of them had long knives by which they might have done us much damage, and afterward we were more careful of them. And not long after, two of them differing, drew out their knives one against the other, and our men that kept the watch called me, and I called their captain, who took their knives from them, and gave them to me, and beat them.

On the ninth day after we had them on board, I went to our master, and desired him to go on the coasts of Barbary, for there we were like to mis their men of war, to which he consented ; and on the eleventh day we were on that coast, and about six miles from land, and in the afternoon it fell calm, and I had much upon my mind to set the Turks on shore : then I went to our men and said, Who will go with me to set the Turks on shore ? One said, I will go ; and another said, I will go ; and another the like ; but three to ten is too little ; then I went to another and said to him, Thou and I have been good friends, wilt thou venture to go with me ? He answered, Yes, if my master will give me leave. This is enough, said I. After this was resolved on, they promised me that they would do nothing to the Turks, until I said I could do no more, then they were to shift for their lives : this agreed on, I went to the

master, and acquainted him what we had resolved to do, if he would let us have the boat. After some time together, and some tears dropped on both sides, I told him, I believed the Lord would preserve me, for I had nothing but good-will in venturing my life, and that I had not the least fear upon me but all would do well. Then said I, if we give them the boat, they will get arms and come and take us with our own boat; and if we put half on shore, they will raise the country and surprise us, when we come with the other half; but if he would let me go, and the other three go with me, I would venture to put them on shore, to which he consented. So embracing one another in great tenderness, we parted. I saw no other way, but to carry them all at once. Then I called the Turks up, and when they came up, they knew the place; there were two towns about four miles from the water side. But when the Turks came up, one of the men that promised to go with me, was afraid, and came to me, saying, he was not willing to go, except I bound them, To which I answered, I was not afraid, and to bind them would but exasperate them; now they were quiet, let us keep them so: come, let us hoist out the boat: and when that was done, I went into her, and gave the painter into the ship. Then I called in the captain, and placed him first in the boat's stern, then another, and placed him in his lap, and one on each side, and two more in their laps, until I had placed them all: and when our men saw how I had placed them, they were willing to go without binding them. So I gave two of our men each an oar, and one of our men sat on the bow of the boat with a carpenter's adze on his shoulder, and I sat on the one side with a boat-hook in my

hand, the two that rowed having one a carpenter's adze, and the other a cooper's heading knife.

Besides these we had in our command the Turks' arms; and when all was ready we took our leaves one of another, committing ourselves unto the Lord for preservation, we being three men and a boy, and ten Turks. So we set for the shore, and having but two oars, the time seemed long, but that which made it seem the longer, before we got half way to the shore, our men's heart's began to fail them, and they began to reflect on me, saying this was my frolic. And as we came nearer the shore, the more they were afraid; so that every rock they made to be a boat; that I had very much to do to keep them quiet; saying many times, Give way, my lads, we shall get ashore in a little time. All this time I had not the least fear on me: at last we came within thirty or forty yards of the shore, then I commanded to turn the boat; I said to one that I put most trust in, have a care of those bushes, that there be no men in them, for I fear not a man in the boat; and turning myself about, with my back to the shore, to heave the grapling, the very same man cried out, Lord have mercy on us, there are Turks in the bushes on shore! I having not hove the grapling, turned me about, saying, What's the matter? Says he, Positively, there are men in the bushes. And he speaking so positively it seized me, so that I was possessed with fear; and so soon as the Turks in the boat saw I was afraid, they all rose at once in the boat. And this was one of the greatest straits, I ever was put to; not for fear of the Turks in the boat, but for fear of our men killing them: for I would not have killed a Turk, or caused

one to be killed, for the whole world. And when the Turks were risen, I caused our men to lay their oars across the boat, for that was all that was betwixt us, and bid the men take up such arms as they had: Then said I to them, I would have you be as good as your word, for you promised me you would do nothing, until I said I could do no more: now I desire you to keep to that; for there was nothing lacking but my word to kill the Turks. Then I sharply reprov'd them for their many reflections; but more particularly he that had said there were men in the bushes, and there were not. And your many fears have brought some on me also; therefore now behave yourselves like men, and be not afraid. And when I had spoken these words unto them, (all this while the Turks stood up,) then I remained in silence a considerable time, and was very low in my mind; at last all fear was taken away, and life arose, and courage increased again; and it was with me, It is better to strike a blow than to cleave a man's head, or cut off an arm.— Having turned the hook of the boat into my hand, I got into the middle of the boat, upon the main thwarts. I struck the captain a smart blow, and bid him sit down, which he did instantly, and so did all the rest, without any more blows; then I stepped forward, and said to our men, Now you see what it is to be afraid; what shall we do now? Some were for carrying them on board again: Not so, said I, God willing, I will put them on shore; for they will come quietly near the shore, but if we carry them on board, there will be nothing but rising; for if it were my own case, I would rise ten times, and so will they; on shore we must put them. And going along the shore, there was a small rock lay off

the shore, which our men would have me put them on: but they not seeming willing, I would not. At last I espied a very convenient place, in a small bay, wherein was a water-way, and we could see a mile; we went thither, and finding it very convenient, turned our boat and hove out our grapling; and, with signs of great kindness, they took leave, and jumped out not very wet; and when on shore, we put our boat very close in, gave them about half a hundred of bread and match, and other things, and hove all their arms on shore to them; and then they were not above four miles from two towns, and about fifty miles from Algier. So we parted in great love, and staid until they had all got up the hill, and they shook their caps at us, and we at them. And as soon as we came on board, we had a fair wind, which we had not had all the while the Turks were on board, nor many days before.

And when we came for England, coming up the river Thames, some boats going before us, and king Charles, and the duke of York, and many of his lords being at Greenwich, it was told them there was a Quaker's ketch coming up the river, that had been taken by the Turks, and had redeemed themselves, and had never a gun. And when we came near to Greenwich, the king came to our ship's side, and one of his lords came in, and discoursed with the master; and the king and the duke of York stood with the entering ropes in their hands, and asked me many questions about his men of war. I told him we had seen none of them. Then he asked me many questions, how we cleared ourselves; and I answered him. He said, I should have brought the Turks to him. I answered, that I thought it better for them to be in their own country: at which they all smiled,

and went away—"thinking (as Sewel in his History remarks) that the master had done foolishly: but he and his mate were of another opinion, and they made it appear that they did not only approve with their tongues the lesson of our Saviour, 'Love your enemies, and do good to those that hate you,' but that they had also put it in practice."

FINIS.

IMMEDIATE REVELATION

Considered and Explained :

BEING AN EXTRACT

FROM THE

PREFACE to the WORKS of ROBERT BARCLAY,

BY WILLIAM PENN.




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THE Works of ROBERT BARCLAY, the Author of the "Apology for the true Christian divinity as held forth by the people called Quakers," were collected soon after his decease, and printed first in 1692, and again in 1718, with a Preface written by WILLIAM PENN; which, besides giving a sketch of the pieces in the Collection, contains an elucidation of the important doctrine of Divine immediate Revelation, or, of the influences and operations of the Holy Spirit. The principal part of what relates to this subject it has been thought might suitably be selected from the Preface, and presented, as it now is, to the Reader, in a detached form; to whom it may be the more acceptable from the comparative difficulty of having access to the original.

IMMEDIATE REVELATION,

&c. &c.

WHEN the Son of God had wrought that mighty miracle of feeding five thousand persons with only five loaves and two small fishes, he said to his disciples, "Gather up the fragments that remain, that nothing be lost." (a) This Preface no sooner fell to my share, than this passage was brought to my mind; and very aptly to the occasion. For our blessed Lord having also effectually gathered and fed his people by his disciples in this generation, it is a duty we owe to God and ourselves, as well as to them, that we gather up the remainder of their testimonies of love and service, that so nothing be lost. To God we owe it for our unspeakable benefit; to ourselves for our example and instruction; and to the memories of such deceased brethren, as their just but fairer and more lasting monuments, than those of engraven tables of marble, or statues of brass. As their works look beyond this world, so their praise will out-live it. There is an unfading glory in the labours of good men: And though death is permitted to draw a dark

shadow over their persons, they will live in the just reputation of their good works; the lively characters of their undying, pious minds. It cannot wither their fame, or obliterate their names: on the contrary, death often silences envy, and augments their deserved praise.

DIVINITY, plain, sound, Christian Divinity, the most glorious and interesting object of the soul of man, is the subject matter of this following book: Divinity, I say, in all the right senses of the word. In its first and stricter sense, to wit, the Divine Nature or Godhead, this is humbly and reverently considered; but more especially in its larger acceptation, namely, Of the knowledge of God, and those doctrines of truth and order, that immediately relate to the duty we owe to God and man, both in and out of society. In short, faith and practice (which is the course mankind should steer through this world to the haven of everlasting rest) as we cannot find a better subject, so it will be hard to find it better treated and followed; not because the Author was more of a scholar than some others, but in that he was more gifted than many others. For this knowledge of Divinity comes not by the means of University learning, but by that of the school of Christ by the illumination of his light and Spirit, and the holy doctrine and discipline of his cross; in one great and true word, Regeneration: which is an experimental science, and to be had without money and without price, and that both by gentle and simple, rich and poor, &c. but not without labour, pain, and travail. Which made our blessed Lord say, "Labour not for the meat which perisheth; but for that meat

which endureth unto everlasting life.”(b) And the Apostles tell us, we must “work out our Salvation with fear and trembling, and give diligence to make our calling and election sure.”(c) It consists of divers operations, but all by the same light and Spirit ;(d) and because all have need of it, all partake of it, that they may profit by it. It enlightens all that come into the world,(e) says the beloved Disciple ; and whatsoever may be known of God, his mind and will is manifested in them ; for God (by the revelation of this light) “hath shewn it unto them,”(f) says the Apostle to the Romans. And again, Whatsoever is re- proved, is made manifest by it.(g) It is made the touchstone of our lives and conversations, for we are to bring our deeds to it.(h) It leads to the benefit of the blood of Jesus, that cleanseth from all sin, and gives us fellowship with God and one with another, and his children and people.(i) It is our armour(k) also against all the fiery darts and furious assaults and crafty workings of Satan, our great and common enemy. Nay the nations of them that are saved must walk in this light.(l) Yea, it is the light of the soul on earth, and the light of the spirits of the just made perfect in heaven too in the divers degrees of it. And man is darkness as to divine matters, till he turns to this blessed light in him ; which is the true manifestation of the Son of God to and in the soul and mind of man ; the real seed and root of all divine knowledge and life in man, which only gives him a sight, sense, and savour of divine things, and of that immortality he otherways vainly talks of and hopes for. It is called light, because of that discovery it makes, and sure evidence it gives of God’s mind and man’s duty and ways. That which is called light,

is also called spirit, because* of the life, and sense it begets in the soul of its condition : it quickens man that was dead in sins and trespasses ; for sin burdens the heart as well as darkens the understanding. And this glorious principle by its spiritual efficacy makes it sensible, soft, and tender ; so that the least sin is felt, as well as discerned. Not an evil thought passes, or a temptation to it : but this living heart turns against it : an antipathy shews itself, and “Get thee behind me Satan,” is the determined sentence of the enlivened soul. It is of this Spirit the Apostle speaks to the Corinthians, and it makes almost an entire chapter. He tells us, that it searches the deep things of God,^(m) and without which man cannot discern spiritual things : and he gives a reason for it too, grounded on his own experience, the just authority of his confidence ; because the natural man perceiveth not the things of God, neither can he (as such) because they are spiritually discerned. The natural man may talk of them, of God, his nature and attributes ; of Christ, his relation, natures, and offices ; of Regeneration, which is the great work of the Son of God in and upon man : But alas ! that is all the natural man with all his natural powers and skill is capable of, he can go no deeper ; it is all hear-say and imagination : for they are a mystery shut up close from all un-sanctified hearts and heads : yea, they are all wrapt up and strongly enclosed in this holy seed of light and spirit that shines in the dark hearts

* [Not simply, it may be observed, on this account ; for the term Spirit is also appropriate to the light of Christ in the soul of man, as being a measure or manifestation of the Holy Spirit, the Comforter, that Spirit that, according to the texts to which the Author presently adverts, “searcheth all things, yea, the deep things of God.”]

of men, and through the power of that darkness they cannot comprehend it. The ground of which darkness is disobedience; which made Christ say to the Jews, If you will do the will of God, you shall know of my doctrine, if it be of God or not.(n) I say, the mystery, power, and virtue of Christianity is shut up in this divine seed. And if thou, O Reader! knowest it not, but art only speculatively a Christian, open thy heart, and let it into the good ground; and thou shalt quickly find the efficacy and excellency of it in the fruits, that will spring from it. The increase will be very great, and the taste thereof sweeter much "than the honey or the honeycomb." (o) "She is a tree of life (said a wise and a great king of old time) to them that lay hold upon her, and happy is every one that retaineth her; for her fruit is better than gold, and her revenue than choice silver.(p) It was by him styled Wisdom, because it made him wise, and will make every one that is taught by it; for it makes people wise to salvation by teaching them the fear of the Lord, and to depart from iniquity and every evil way: All such are said to have a good understanding.(q) The Apostle Paul also called it "the grace of God, that bringeth salvation" that "hath appeared to all men,"(r) &c. Grace, because it is God's free gift not our merit or purchase. "God so loved the world, that he gave his only begotten Son" to save it, who was "full of grace and truth." And of his fulness we receive grace for grace in order to salvation.(s) In which saying of the Apostle five things are to be seriously remarked, as comprehensive of the very body of our Christian divinity.—First, the principle, talent, or gift, which God giveth to man; and that is his grace, the grace of God &c.

—Secondly, this grace, talent, gift, or principle, is sufficient to the end, for which it is given, viz. it bringeth salvation: God bestows it for that purpose. Paul might well say so, that had tried the power and virtue of it under the greatest temptation: As God told him, his grace was sufficient for him,^(t) so he found it to his exceeding great joy.—Thirdly, the universality of God's bounty, it appears to all men more or less: it is so intended; Christ died for all, and distributes grace to all, that all might come to the knowledge of the truth, as it is in Jesus, and be saved.^(v)—Fourthly, the way, by which the sufficiency and universality of it is demonstrated, and that is, the teaching quality and virtue of it. "Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."^(w) This every one feels in his own bosom at times, and that of all religions and of all nations; a just monitor, a secret reprovcr, and a faithful witness: blessed are they that give heed thereunto, and learn of it what to leave and what to do, what to shun and what to embrace; for it leads "in the way of righteousness, in the midst of the paths of judgment."^(x) It is by this, God sheweth man his thoughts, and what he doth require of him: This inward instructing, reprovng, exhorting light, spirit, or grace of God teaches us two lessons, which make up the holy order of our conversion and salvation:—1. What we are to deny: 2. What we are to do.—We are to deny ungodliness and worldly lusts; and it will shew us what they are within or without, in thought as well as in word and deed, if we will attend to it and watch and wait upon it. And though

the grosser evils that carry the largest characters of impiety are easily seen and observed, yet there are lusts that lie near and stick close that are less perceptible; and it may be, are hardly by some thought evil neither; as in relation to extremes in food, apparel, furniture, discourse, converse, gain, &c.

Thus we see, what we are taught by the grace to deny: let us next consider the other part of our duty, which the grace teacheth us; and that is, what we are to do? "Teaching us," says the great and zealous Apostle, "that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." This is also a most comprehensive expression, a plain and easy compend of our active duty to God and man, yea, to ourselves.

"Soberly,"—That is, with moderation, temper, government of our passions and affections: "Let your moderation be known unto all men," (y) said the same Apostle: his reason was pressing and unanswerable, for "the Lord is at hand." So be sober, for the Lord is at hand, and let men see that we are so. Though the exhortation chiefly regards ourselves, that we may not abuse or disorder ourselves, overdo or act in reference to our own persons and affairs; as if he had said be sober and moderate in thy giving, getting, conversing; in thy pains and pleasures, in thoughts, words, and deeds; in thy whole man and life.

"Righteously," refers to our neighbour, to do as we would be done to: to defraud none, oppress none; but discharge all relations and conditions uprightly, to parents, magistrates, husband, wife, children, servants, neighbours, strangers, enemies; just weights and measures, old land-

marks, and an even balance.(z) These are well pleasing to God in all ranks and relations.

“Godly in this present world,” relates chiefly to God, the faith, worship, and obedience we owe to him; obedience by a pious life; “for this is the will of God, even our sanctification;”(aa) without holiness none shall see him. So that to be godly is to live after God, not the world; and after his spirit, not our flesh: but to crucify the flesh with the lusts thereof, and put on the Lord Jesus Christ (his meekness, his patience, humility, mercy, forgiveness, love, temperance, and righteousness) and make no more provision for the flesh to fulfil the lusts thereof.(bb) No more be in pain what we should eat or drink, or put on, or how we may make ourselves wealthy or mighty in the earth, after the way of the old Gentiles, that knew not God; but to seek the kingdom of God first, and deny ourselves, and watch and pray; waiting all the days of our appointed time, until our great and last change shall come.(cc) This godliness with contentment is the greatest gain, and profitable in all things;(dd) the sum and substance of religion and of all God’s dispensations in the world; yea, the very end of Christ’s coming, and the blessed fruit of his victory over hell, death, and the grave, that sin might have an end, the Devil’s works in man and woman be destroyed, and man made an holy temple and tabernacle for God to dwell in.(ee) This is godliness, and this godliness is the way to please God, to lay up treasure in heaven, to be fruitful in grace, rich in faith and good works, and to lay hold on eternal life, and become heirs of an inheritance incorruptible.(ff)

Which brings me to the fifth and last thing observable from this comprehensive passage, viz.

The comfortable reward and end of this life and grace: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." (gg) That is, looking for the fulfilment of that blessed hope; to have what they hoped for; a hope that does not make ashamed those that have it; but is an anchor to the soul in the greatest storms, that attend men on their way to blessedness.—They that have been taught by the grace what to deny, and what to do, and to look and live above the world, and by an eye of faith to pierce through the dark clouds of time, and steadfastly to look into the things that are eternal, they are but travellers and pilgrims, as were all the godly fathers of old time, and expect, with them, a city "whose builder and maker is God." (hh) These wait for the glorious appearing of the great God and their Saviour Jesus Christ as the blessed end of their hope; and to them he will certainly come, as the glorious and faithful rewarder of the faith, obedience, and perseverance of his poor disciples and servants; they shall reign with him a thousand years, and for ever. Their obedience and sufferings are but temporal, but the recompence everlasting. Eye hath not seen, nor ear heard, nor has the heart of man been able to perceive the good things, that God has laid up in store for those that love him. But in the heavens that do not wax old, and which will never pass away, those holy courts of God, (ii) the true followers of Jesus, the children of light and disciples of the cross, that come through many tribulations (from conviction to conversion, from conversion to consummation, the end of all,) shall understand, taste, and enjoy those hidden

and divine pleasures, that are as ineffable as they are eternal.

This, Reader, is the old divinity, that of Christ and his blessed Apostles' time and teaching, renewed in our days by the fresh breaking forth of the same light, spirit, and grace, that brought this doctrine of immortality to light in those primitive and happy ages ; yea, immortality itself, a divine, never-dying life in the soul, that which quickens it out of the sleepy and dead estate sin brings it into, by which it loseth all savour or relish of spiritual things. I say this is the Divinity God has renewed among us, an experimental work or operation of his light, spirit, and grace in our souls : This light is the great luminary of the intellectual world that expels the darkness, and scatters the mists of sin and death, that the souls of men labour under, where it is received and obeyed. This is the day of God in which the whole world has a visitation ; that, by which we are to see our way to God and duty to him and all men, as the outward sun is the means by which we see our outward ways, and the difference of outward things.—This was the principle that enabled the Author of the ensuing volume to write of God and his attributes by the power and truth of them upon his own soul : he felt his justice in himself for his disobedience ; his mercy by the forgiveness of his sins through faith and repentance ; his holiness by the sanctification of his grace through obedience to the teachings of it ; that God is a spirit by the spiritual operations upon his own soul, the spiritual part of himself ; and omnipresent because he felt his presence, or him present as a reprover or a comforter wherever he was or went :

omniscient for the same reason, because he could not think amiss, without being sensible in himself, that God knew and saw it, by the reproof that followed it; omnipotent, because he experienced that power by which the soul is redeemed from death, and sinners made saints; the most excellent and self-evident proof of God's omnipotency or all-sufficiency: For nothing can regenerate but that which made, nor renew but that which created. And as the heavens are nobler than the earth, so is the soul, than the body; renovation and redemption, than creation; and resurrection than our former life. This, Reader, thou shalt come to know to be true, as any demonstration that can be made to thy outward senses, if thou wilt but turn in thy mind to this Teacher, and wilt become the humble scholar of this Divine Master, and learn of him in true silence and with diligence. Ponder what I say: wouldst thou know God and be fitted for his heavenly mansions, seek him in his image, and thou wilt know the original by it. Be thou but as clay is in the hands of the potter, pliable, and he will form and fashion thee aright; he will make thee a vessel of honour for his own house and use; and by the self-denial, love, purity, patience, righteousness, &c. that he will work in thee, or work thee into, thou shalt be able to pronounce truly and knowingly, that God is, and that he is a rewarder of them that fear him. Surely, there is a God in all the earth: Then wilt thou be able to say with holy David and Mary: O my soul, bless the Lord, and all that is within me, praise his holy name. "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour;" (*kk*) for he is good; for his mercy endureth for ever! Amen, Lord Jesus! Amen.

As the revelation of sin, righteousness, and judgment, of mercy, and consolation, what to avoid, what to repent of, what to desire, what to do, and where to wait for power to avoid and do, as we are thereby directed, is the revelation chiefly insisted upon by us ; so those that come to answer the love and mercy of God in the first part of this revelation, namely, the sight of sin, shall know the aboundings of it from day to day ; and from the evidence and authority of their own experience shall be enabled, nay constrained to pronounce this testimony of the revelation maintained by the people called Quakers, It is true, and according to scripture. I might advance divers arguments from the nature of God and the soul of man, and from what may be, as well as what has been, for the truth of this revelation ; but I choose rather to speak scripturally and experimentally. And whoever is lowly and poor enough in spirit to try the truth of what I say, shall comprehend the love of God in Christ to the souls of men, by the revelation of that true light, and spirit, and grace, I have testified of in this Preface ; and which the wisest of the men of this world can at best have but a shadow and idea of. Remember, life is more than food, and the body than raiment ; so is bread better than husks, substance than shadow, realities than imaginations of them : which is the best of their case, that come not through the obedience of the truth and discipline of Christ's cross to enjoy them.

Reader, it is a most important point, of the first consideration to men : without it no knowledge of God, nor of Christ, that reveals God ; and without that knowledge no salvation for the souls of men. (ll) Now, some will say,

Revelation, why we have it; have we not the Scriptures? Do you pretend to another revelation? No, not another truth than is therein mentioned. But this, Reader, will not do, I must ask questions too: What is revealed to thee by them? Thou readest of God, of Christ, and the Spirit, and hast framed an image or idea of them in thy mind, but is that revelation? Revelation in religion is knowledge, experience, thy own sight and sense, that of which thou art a true witness. Mind me, I beseech thee: Regeneration is the great work of religion; yea, religion, true Christian religion, is regeneration, as I before hinted, for it is the very end of Christ's coming, we cannot be saved without it; nay, it is called that very salvation. Hear the Apostle: "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." (*mm*) Now, so far is God revealed, to thee, and thou art truly religious, as thou art born again, washed and renewed by the regenerating Spirit of God, and no further. If the Scripture were all the revelation needful, the wicked Jews must have known it, as well as the believing Jews, because they could read them, and had as good or better natural capacities to take the grammatical and literal sense of what they deliver: but they were so far from understanding Christ and his doctrine, though he did wonders, and spake as we read, among them, that Christ both tells us, they were blind; and solemnly thanks his Father, that he had hid those

secrets from the wise and prudent (of that day) and revealed them unto babes. And to this Christ himself beareth testimony, when he saith, That no man knoweth the Father but the Son, and he to whom the Son revealeth him. And as the Son reveals the Father, so the Father must bear witness, reveal and draw to the Son, or men cannot come to him that opens and reveals the Father. *(nn)*

Many are the degrees, steps, and lessons of this Holy Spirit of God in and to man, as man receives it and obeys it, and daily inclines to learn the lesson it teaches. I may tell the Reader, that this great work is a spiritual labour and travail. "Work out your own salvation, (saith the Apostle) with fear and trembling:" By whom? by Him, by whom all things were made of old, and that maketh all things new, even Christ the Word, in whom is life and that life is the light of men. *(oo)* This is the revelation we contend for: the inward sight, sense, and knowledge of the will of God, by the operation of his light and Spirit shining and working in our hearts, and the spiritual sense of that blessed appearance of the Son of God in the flesh, and the moral end of it to our benefit and advantage; [which] is no more conceivable by carnal men than is regeneration, without which no man can "enter into the kingdom of God." *(pp)*

Regeneration is the experimental operative revelation of the Spirit of God in man. And this revelation is a fruit of his omnipresence: He is ever present, his eye beholds the evil and the good; but in a particular manner is over them that fear him, and trust in his mercy. Yea, His eyes are upon the righteous, he searches the

heart and tries the reins, and sets man's thoughts in order before him. This David knew, when he cried out, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" (*qq*) And why? but because he is present as a reprover, a helper, a comforter, and a Saviour: which also made the same royal penitent and prophet, in his fifty-first Psalm, pray, "Cast me not away from thy presence, and take not thy Holy Spirit from me." This also made him a preacher to others: for if God would but hear his prayer, and restore to him the joy of his salvation, and uphold him by his free Spirit, he would teach transgressors his ways, and sinners should be converted unto God: (*rr*) which comes up to all I have said upon this head, that the way to be a child of God and minister of his truth, is the inward experience of the revelation of the Spirit and power of God in the soul, without which David could not open his mouth for God. He elsewhere tells us, how near God is to his people: the meek will he guide; the secrets of the Lord are with them that fear him: "The Lord is nigh unto them, that are of a broken heart; and saveth such as be of a contrite spirit." He calls them to taste and see "how good the Lord is to them that fear him." (*ss*) And in the sense of God's inward goodness to his soul, in this way of revelation and omnipresence, he triumphs thus: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." (*tt*) Indeed, his whole book of Psalms is a continued evidence of the revelation we plead for, and he cried, he waited for, and he enjoyed; who grew so well acquainted with the presence

of God, that he could tell us, that in his presence is life, and at his "right hand there are pleasures for ever."(*vv*).

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- | | |
|---|---|
| <p>(a) John vi. 12.
 (b) John vi. 27.
 (c) Phil. ii. 12. 2 Pet. i. 10.
 (d) 1 Cor. xii. 4.
 (e) John i. 9.
 (f) Rom. i. 19.
 (g) Ephes v. 13.
 (h) John iii. 20, 21.
 (i) 1 John i. 5, 6, 7.
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 (m) 1 Cor. ii. 10.
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 (q) Prov. ix. 10. Job. xxviii. 28.
 (r) Tit. ii. 11.
 (s) John iii. 10, and i. 14, 16.
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 (y) Phil. iv. 5.
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 (aa) 1 Thess. iv. 3.</p> | <p>(bb) Rom. xiii. 14. Gal. v. 22—25.
 (cc) Matt. vi. 31, 33. Job xiv. 14.
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 (ee) 1 John iii. 5, 8. 2 Cor. vi. 16.
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 (ii) Isa. lxiv. 4. 1 Cor. ii. 9. Psal. lxxxiv. 1, 10.
 (kk) Psal. ciii. 1. Luke i. 46, 47.
 (ll) Matt. xi. 27. John xvii. 3.
 (mm) Tit. iii. 4—6.
 (nn) Matt. xi. 25. Luke x. 22. John v. 37. vi. 44.
 (oo) Phil. ii. 12, 13. John i. 3, 4.
 (pp) John iii. 5.
 (qq) Prov. xv. 3. Psal. xxxiii. 18. vii. 9. cxxxix. 1—7. 1 Chr. xxvii. 9.
 (rr) Psal. li. 11—13.
 (ss) Psal. xxv. 9, 14. xxxiv. 8, 9, 18.
 (tt) Psal. xxiii. 4.
 (vv) Psal. xvi. 11.</p> |
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SOME
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WHY
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THE little treatise comprised in the ensuing pages was first published in Ireland, in the year 1768; and has been since at different times re-printed, the later Editions having been revised, and some Notes added.

Such readers as are desirous of more particular information on the subject than these "BRIEF REASONS" will supply, may be referred to a work entitled "THE GREAT CASE OF TITHES," &c. by ANTHONY PEARSON, Seventh Edit. printed in 1762; still on sale at W. Phillips's, George-yard, Lombard-street.

London, 1823.

SOME
BRIEF AND SERIOUS
REASONS,

&c.

AS we have been always ready to explain our religious principles to sober inquirers, we think it expedient to state the following reasons why, for conscience-sake, we cannot pay tithes :—

1. Because tithes were appointed by God, only under the Mosaic law, for the portion of the Levites, in lieu of their inheritance in the land of Canaan, as well as for their service in the Temple, which being abolished and destroyed,

all obligation to pay tithe, as of God's appointment, ceased therewith.*

2. Because, being a part of the ceremonial law, which was abrogated for ever by our Saviour's offering himself once for all a propitiatory sacrifice for the sins of the whole world, to pay or receive tithes now, is to continue that in part, which he came to abolish for ever.

* "Some say, that Abraham paid tithes to Melchisedec, which was before the Levitical Priesthood; and Christ Jesus is made a priest after the order of Melchisedec.

"Abraham, returning from the slaughter of the kings, was met by Melchisedec, who brought him bread and wine, and Abraham gave him the tenth of the spoil: But what is this to the payment of tithes? For it doth not appear that Abraham paid the tenth part of his *increase*; nor doth it appear, that Abraham gave the tenth part at any other time."—*Pearson's Great Case of Tithes*, p. 37.

"Jacob's vow to give tithes of all he possessed, appears to have been his own voluntary act on a particular occasion, and on terms conditional: and to whom did he vow them? Why, to the Almighty, in acknowledgment to Him from whose bountiful blessing he received all he possessed. This devotional engagement he seems to have fulfilled by sacrifice; for we read of no other payment of his. Hence can arise no obligation upon any other person. Nor doth this instance, any more than that of Abraham, show that the payment of tithes to priests, is either a moral, a general, or a perpetual duty."—*Phipps on Tithing*, p. 14.

3. Because we are of the judgment that all compulsory maintenance of ministers, is contrary to the doctrine of Christ Jesus our great Lord and Law-giver, who first, and above all others, should be heard in this matter; and whose injunction, we are of opinion, virtually prohibits the practice under the Gospel, as the same is expressed in his charge to the first ministers thereof. *Matth. x. 8.* “Freely ye have received, freely give.” As they receive it at his hand a free gift for the people, they are freely to dispense it to them, and to trust in Him, by whose never-failing Providence, the hearts of those they so minister to, will be opened towards them, (as Lydia’s was,) and disposed to afford them such assistance as they may stand in need of. “When I sent you without purse, and scrip, and shoes,” said our Lord to his disciples, “lacked ye any thing? and they said, Nothing.”* Thus they were providentially supplied when he sent them abroad in the service of the gospel. Whilst peculiarly engaged in this service, and distant from the place of their occupation and residence, ministers have liberty to receive what is necessary, of those who accept their labours, and willingly, as is their duty, communicate to them.—“And into what-

* Luke xxii. 35.

soever city ye enter, and they receive you, eat such things as are set before you." "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city which cleaveth on us, we do wipe off against you."* This plainly shows, it was not the mind of Christ, that his ministers should receive any thing of those who accepted them not; nor doth he authorize them to demand, or by any means enforce a continual maintenance, even from those who do receive them.

4. Because we find no precept nor precedent in the New Testament for the receiving or paying of tithes; but on the contrary, we understand the payment of tithes, and all forced maintenance of Ministers, to be in direct opposition to the Apostolic doctrine and practice, as the same are recorded in the sacred writings of that age, which evidently appears from the following concurring Scriptures:—"For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.†"—"For we behaved not ourselves disorderly among you; neither

* Luke x. 8, 10, 11.

† 1 Thes. ii. 2.

did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you; not because we have not power, &c."*—"Nevertheless, we have not used this power; but suffer all things, lest we should hinder the Gospel of Christ."†—"I will not be burthensome to you; for I seek not yours, but you—Did I make a gain of you by any of them whom I sent unto you? I desired Titus, and with him I sent a brother. Did Titus make a gain of you? Walked we not in the same spirit? Walked we not in the same steps?"‡

The same apostle, addressing himself particularly to his brethren in the ministry, saith, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."§ Presently after he asserts, "I have coveted no man's silver, or gold, or apparel. Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus,

* 2 Thes. iii. 7, 8, 9.

† 1 Cor. ix. 12.

‡ 2 Cor. xii. 14, 17, 18.

§ Acts xx. 28.

how he said, It is more blessed to give than to receive.”*

And again, “What is my reward then? verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.”† And the apostle Peter, who well understood his great Master’s mind herein, writes thus, to those who had been called to the spiritual oversight of the churches: “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.”‡

“Thus” in the words of an author already quoted, “they disinterestedly laboured, not making gain the end of their godliness, but accounting godliness their gain. Those who are in the same spirit will walk by the same rule, and tread in the same steps.”§

5. Because by ecclesiastical history, particularly Selden’s History of Tithes, it appears that

* Acts xx. 33, 34, 35.

† 1 Cor. ix. 18.

‡ 1 Pet. v. 2, 3.

§ Phipps.

Tithes were not claimed, nor paid in the Christian church for the first three centuries.*

6. Because Tithes were among the many innovations and impositions introduced into the Church, in the night of gross darkness and apostasy from the original purity; and are as such to be rejected, withstood, and testified against, in the reformation or return from the apostasy.

7. Because Tithes for the sole use of the parish-priest obtained not till about the thirteenth century, when they were appointed to be so paid by a decretal epistle of Pope Innocent III.

* Selden informs us, they were introduced into England in the eighth century, by way of offering or voluntary contribution. See *Gough on Tithes*, p. 64. King Stephen granted his confirmation thereof in 1135. The preamble of the grant is as follows: "Because through the providence of Divine mercy, we know it to be so ordered; and by the church's publishing it far and near, every body hath heard that by the distribution of alms, persons may be absolved from the bonds of sin, and acquire the rewards of heavenly joys, I Stephen, by the Grace of God, King of England, being willing to have part with them, who by an happy kind of trading, exchange heavenly things for earthly, and smitten with the love of God, and for the salvation of my own soul, and the souls of my father and mother, and of all my fore-fathers and ancestors," *confirm tithes and other donations to the church.*

8. Because the ordinance of the Pope, directing the payment thereof, appears a plain contradiction to the ordinance of Jesus Christ, whose ordinances we are bound to obey.

BUT we find it is urged against us, That "The clergy do not now claim tithes by divine right, but as the provision for their support appointed by the laws of the land; that although they were formerly granted by princes or people bigoted to popery, and blinded by misguided zeal, or paid in compliance with the ordinances of popes or popish councils; yet being now the grant of the parliament, and the payment thereof ordained by the legislature, and made a part of the laws of the land, it is the duty of all, as subjects, to comply therewith, and pay or set out their tithe as the law directs."

To this we answer that we pay all due respect to the laws of the land, and where for conscience-sake, we cannot actively comply with the law, we have patiently submitted to the penalties annexed to the non-compliance therewith. And when these penalties become grievous, we have, with proper respect, not thought it unreasonable or unbecoming us, to lay our suffering case before parliament, in order to seek redress.

But this objection appears to us more specious than solid. The national laws in this particular are grounded on considerations inadmissible by us: they enforce the payment of tithes on the supposition of Divine right, as "due to God and holy church."* Whoever therefore claims tithe by the laws, virtually claims them as due by Divine right, for the law (as far as we understand) grants them on no other consideration; and therefore our reasons against paying them are not invalidated by the reasoning of such as urge the law of the land against us.†

Our scruple is indeed really conscientious; we think our Saviour hath utterly abolished tithes, with the ceremonial law to which they

* Preamble to the Act 32d Hen. VIII. as follows: "Forasmuch as divers numbers of evil-disposed persons having no respect to their duties to Almighty God, but against right and good conscience, have attempted to subtract and withhold, in some places the whole, and in some places great part of their tithes and oblations as well personal as predial, *due unto God and holy Church,*" &c. Upon this Act, the subsequent Acts for tithes are founded.

† And however it may be asserted, that this claim is now become a civil claim, yet it is evident that it cannot change its foundation: that the claimant demands it, either in a spiritual capacity, or as deriving from the claim of "*due to God and holy Church.*"

belonged, and hath virtually prohibited all extorted maintenance to Gospel ministers : that his immediate followers so believed and so acted, is evident to us from the whole tenour of their writings : that His authority in his church is superior to every human authority, we presume will be universally allowed : that no man or body of men, as men, are infallible is a protestant principle : and neither the magistrate nor the legislature, more than any other men, can answer for our doing or omitting, what in conscience we believe to be our duty.

On these clear principles we think ourselves justified in not paying tithes ; in withholding our active compliance with the laws of the land which enjoin us to pay them, and declining voluntarily to contribute in any way to the forced support of ministers. On the same principles, we allow no stipends for the support of our own.

We admit the power of the civil magistrate, and the obligation of human laws to their full extent in civil society, as far as they regard merely civil matters ; and so far we pay full submission thereto, reserving to God the things which are God's, particularly the sole dominion over the conscience : whoever will carry his

reasoning on the force of human laws further than this, will in our apprehension, extend it beyond the limits of Scripture, of the principles of the Christian religion,* and those of the Reformation.

From Scripture, where human laws contradicted the Divine law in the conscience, we have sundry instances of Divine approbation attending the preferring of the Divine law.

First, in the case of Shadrach, Meshach, and Abed-nego, who refused compliance with the king's decree in not falling down to worship the golden image : 2nd, of Daniel, who in disobedience to the law of the Medes and Persians, with his windows open towards Jerusalem, prayed and gave thanks before his God, as he did aforetime. 3dly, in that of Peter and John, who, when commanded by the Rulers of the Jews to speak no more in the name of Jesus, durst not yield obedience to their command, reasoning thus,

* Some have attempted to argue that we should pay *ecclesiastical* demands, because of the reply of our Lord to the inquiry respecting *tribute* : "Render unto Cæsar the things that are Cæsar's." &c. This was respecting a *civil* demand, and with it we comply ; but as these demands are not of a *civil* nature, it is not a case applicable to the present subject, as may be more fully seen in THOMAS ELLWOOD'S and JOHN GOUGH'S writings ON TITHES.

“Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.”* On this principle the Christian martyrs sealed their testimony with their blood, and on this principle the protestant reformers expired in the midst of the flames.

We trust this objection is now fully answered on incontestable principles, and that no injurious insinuations can be fairly drawn from our reasoning, as if we meant any parallel between the rulers of those times and our own: We are fully sensible of our obligation to the present government, for the ease afforded to us: our conduct bespeaks our disposition: to facts, as the best witnesses thereof, we appeal for the uprightness of our intentions; to those intrusted with the sword of magistracy, we dare refer ourselves for a testimony of our peaceable demeanour and ready obedience to legal rule.

THE dispensation of the Gospel of Christ, as he delivered it to the world, pure, and unmixed with the inventions and contrivances of human wisdom and selfish policy, we highly reverence; being convinced that thereby shadows and ceremonies are abolished, and the substance of

religion introduced ; the clouds of darkness and error are dispelled from the human mind, sanctification witnessed, and life and immortality brought to light : and though men may change, this dispensation changes not, but still breathes its own original language ; first, “Glory to God in the highest,” and secondly, “On earth peace and good will toward men ;”* a dispensation too high, and too pure to admit of being blended with gold, and too strong in itself to stand in need of temporal provisions, or revenues to support the ministers thereof.

We are no despisers of the ministers of the gospel ; we have them in honourable esteem for their work’s sake ; we account the elders worthy of double honour, especially those who labour in word and doctrine ; but our sentiments as to the qualifications, call, work, and wages of gospel ministers, are perhaps singular, and peculiar to ourselves ; but we trust quite consistent with the doctrine of the New Testament.

We esteem good natural parts and a capacious understanding valuable gifts of the Creator of mankind for great and good purposes, and that they may be made highly subservient to promote

* Luke ii. 14.

the welfare of men in the best sense, if in gratitude to this beneficent Giver of every good and perfect gift, they be devoted to the ends for which he gave them, the advancement of religion and virtue. We are no despisers of learning, or the knowledge of useful arts, under a proper restriction and regulation ; yet think neither the one nor the other, nor both together, can qualify any man to be a minister of the gospel ; we believe with Elihu, that “there is a spirit in man : and the inspiration of the Almighty giveth them understanding ;”* we believe also with the Apostle Paul, that “the things of God knoweth no man, but the Spirit of God.”† We believe that the inspiration or influence of the Holy Ghost is absolutely necessary, even to men of the brightest natural abilities and most extensive human accomplishments ; that the latter without the former are insufficient to qualify any man to preach, acceptably and availingly, that Gospel whereby life and immortality are brought to light ; that the former, namely, the inspiration of the Holy Ghost, is of itself sufficient to qualify even the illiterate, to speak with wisdom superior to that of human learning : which sentiments are agreeable to the Apostles’ doctrine, particularly the following : “Which things also

* Job. xxxii. 8.

† 1 Cor. ii. 11.

we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."* "No man can say that Jesus is the Lord, but by the Holy Ghost."† "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ."‡

Our opinion as to the call and appointment of ministers, may perhaps appear no less singular; for we do not think that any man or men have authority by the Gospel, independently of a measure of Divine direction, to appoint any other man or men to officiate as ministers in the Church of Christ; or that mere human ordination is a valid authority for undertaking that solemn charge; but that it is the prerogative of Christ, as king in his own kingdom, and sole head of his body the Church, by his Holy Spirit to appoint every member its proper service therein, and to

* 1 Cor. ii. 13. 14.

† 1 Cor. xii. 3.

‡ 1 Peter iv. 11.

fit them for the same by the gifts and graces of his good Spirit. This persuasion is consistent with the following scripture authorities: "The manifestation of the Spirit is given to every man to profit withal: For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy:" (which the same apostle in the same epistle explains to be a speaking unto men to edification, and to exhortation and comfort) "but all these worketh that one and the self-same Spirit, dividing to every man severally as he will."*

Our judgment, respecting the wages of gospel ministers, is conformable to our opinion of their call and qualifications, that as the office is spiritual, the wages are so likewise, namely, the peace of God that passeth all understanding, in reward of the faithful discharge of duty in this life, and greater reward of eternal happiness in that which is to come. He would appear to us to depreciate the gospel ministry, and to be actuated by a principle greatly derogatory to that high appointment, who can think the wages thereof to be gold or silver, or such like corruptible things.

* 1 Cor. xii. 7—11.

The true gospel ministers have better motives, and a higher prize in view,—a crown of glory incorruptible that fadeth not away: and it is to us a certain truth, that in proportion as an ardent desire after this prize, of their high calling in Christ Jesus, becomes predominant in the mind, the desire of corruptible treasure dies away. A little with contentment is to such a sufficiency; and that little of their own earning; they mind not high things, but are content in a low estate, and would rather suffer in their own persons and property, than that the gospel they minister should suffer in the least degree by their making it chargeable.

That such were the doctrines, and such the practice in the apostolic age, appears by the whole tenour of the sacred records of that æra.

But in after ages the professors of Christianity too generally began to decline from this primitive purity; neglecting the preparatory work of inward sanctification of heart, necessary to be experienced previous to receiving the gifts of the Spirit, those gifts of the Spirit became disregarded. The power and virtue of real heart-felt and heart-reforming religion, being gradually departed from, what continued to be professed for the Christian religion degenerated into form, and

even that form became exceedingly marred by the introduction of heathenish ceremonies, outward pomp, and unmeaning sounds: then, human invention attempted to assume the place of divine wisdom; human policy was set up in the room of divine grace; the ordination of men substituted instead of the call of the Holy Ghost; and temporal revenues became more sought after than divine favour. Thus the apostasy increasing, professed Christianity retained little more of primitive Christianity than the name.

We are affected, as much as any other protestant society, with humble thankfulness to Divine Providence, who in his abundant mercy has rent the veil of superstition, and measurably removed the covering of papal darkness, that a morning of gospel light hath again dawned: yet that there remain divers things inconsistent with the original purity of the gospel dispensation, as delivered by our Lord Jesus Christ, and, after his ascension, published by his apostles, we think must be evident. To build upon this sure foundation hath, ever since we were a people, been the single view of all the faithful members of our society, according to the best of their understanding; and because tithes (and all compulsory maintenance of ministers,) appear to us irrecon-

cileable therewith, we have conscientiously declined, and still decline paying them.

That this our dissent to the payment of tithes is really matter of conscience, we think every impartial person, who hath a knowledge of the history of our sufferings, must be clearly convinced. There is no stronger evidence of the sincerity of a belief of the truth, than to be able to suffer for it: and our ancestors, on this very account of their conscientious refusal to pay tithes and other demands of that kind, were many of them stripped of the greatest part, many of nearly the whole of their outward substance, for small demands; others more deeply tried with the distressing circumstance of being separated from wives and children, lawful occupations, homes, and every desirable outward comfort; confined, as evil-doers, in common gaols, from which not a few were released only by death.

And many of the present generation are fully sensible that something attends the testimony of a good conscience, which is preferable to outward ease and convenience, and well worth suffering for; and though we do not believe it required of us to court sufferings, but rather that it is our duty in meakness to seek relief therefrom; yet if

it be the will of the Almighty to permit further sufferings to come upon us, we humbly hope he will enable us to bear them with Christian fortitude, desiring nothing more ardently than to preserve a conscience void of offence towards God and towards man.

And as a further evidence of our sincerity in this our religious dissent from the lawfulness of the demand of tithes under the gospel dispensation, we think it expedient to inform the candid reader, that we, as a people, have maintained our testimony no less against the receiving, than the paying of tithes; that the sense and advice of the yearly meeting held in London, hath been as strongly directed against the one as the other; and that agreeably to this sense of the body, and the conviction of their own minds, sundry friends have conscientiously relinquished their claim to impropriate tithes, of considerable value, to which they were legally entitled.

But although we differ in this, as well as many other particulars, of interesting concern in religion, from most other religious societies; yet we are humbly thankful to the All-powerful Disposer of the hearts of men, that we can exercise charity, (the bond of Christian perfection, and

more excellent way recommended by the apostle,) towards all men, of every name and nation; without which we are well assured no claim to religion can be valid. And notwithstanding the too general loss of primitive purity in the Christian churches, which many of us deeply lament, being persuaded this loss was suffered when a departure in heart from the inward life, power, and virtue of religion took place, and men became outward, following after shadows, and being led away by cunningly devised fables, and thus through covetousness, were made merchandise of: and that, in proportion as men remain in this state, and cherish those things in the church, which occasioned the loss of her primitive purity and beauty, so far the great work of general reformation will be thereby retarded: yet we rest under the lively hope, and steadfast assurance, that notwithstanding generations may pass away before the completion thereof, yet that this great work, begun in the earth, will, in the Lord's time, be carried forward, and the kingdom and government of the Prince of Peace, yet more and more established in the hearts of mankind; whereby righteousness, which alone exalteth nations, will more universally prevail, and the earth be filled with the knowledge of the Lord, as the waters cover the seas. Then will all

jarring contentions cease, and the nations, as one flock, be gathered in spirit to Christ, the one great Shepherd, of the increase of whose government and peace there shall never be an end.

FINIS.

ON

BAPTISM:

BEING

An Extract

FROM

BARCLAY'S APOLOGY.



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Introduction.

THE Twelfth Proposition of Barclay's Apology is dedicated to the subject of BAPTISM, the intention of the Author therein being to vindicate the opinions held by his friends, the people called Quakers, respecting it, and their consequent non-use of any ceremony under this designation. Before opening his argument, the Author finds occasion to remark on the many uncharitable controversies, which have been raised among professing Christians, on the subject of the Sacraments, (so called) as to their number, nature, virtue, efficacy, administration, &c. in substance as follows :

That which comes first under observation is the name *Sacrament*, for which it is strange that Christians should contend, since it is not to be found in all the Scripture. It was taken from the *military oath* in use among the heathens; from whom the Christians, when they began to apostatize, did borrow many superstitious terms and observations, that they might thereby ingratiate themselves, and the more easily gain the heathens to their religion: which practice, though perhaps intended by them for good, yet, as being the fruit of human policy, and not according to God's wisdom, has had very pernicious consequences. I see not how any can, in reason, find fault with us for denying this term: but should they object, That it is not the *name*, but the *thing* they contend for;

I answer; Let the name then, as not being scriptural, be laid aside, and we shall see at first entrance, how much benefit will redound by laying aside this traditional term, and betaking us to plainness of Scripture language. For presently, the great contest about the number of the sacraments will vanish; seeing there is no term used in Scripture (whether we call them institutions, ordinances, precepts, command-

ments, appointments, or laws, &c.) that would afford ground for such a debate: since neither will the Church of Rome affirm that there are only *seven*, nor Protestants that there are only *two*, of any of these aforementioned.

If it be said, That this controversy arises from the definition of the thing, as well as from the name;

It will be found otherwise: for whatever way we take the definition of a sacrament, whether as an outward visible sign, whereby inward grace is conferred, or only signified, this definition will agree to many things, which neither party will acknowledge to be sacraments. If they be expressed under the name of *sealing ordinances* (as by some they are) I could never see, either by reason or scripture, how this title could be appropriate to them, more than to any other Christian religious performance: for that must needs properly be “a sealing ordinance” which makes the persons receiving it infallibly certain of the promise or thing sealed to them.

If it be said, It is so to them that are faithful;

I answer; So is praying and preaching, and doing of every good work, and what peculiarly then belongs to these sacraments, seeing the partaking or performing of them gives not to any one a more certain title to heaven, and in some respects not so much? There is therefore no reason to call them so, more than the other.

Besides, we find not any thing called the seal and pledge of our inheritance, but the *Spirit of God*. It is by that we are said to be sealed, *Eph. i. 14.* and *iv. 30*: which is also termed the earnest of our inheritance, *2 Cor. i. 22*, and not by outward water, or eating and drinking; which, as the most wicked men may partake of, so many that do so partake, do notwithstanding it go to perdition. For it is not outward washing with water, that maketh the heart clean,—neither doth any thing which man eateth purify him, or fit him for heaven.

ON BAPTISM.

*Extracted from the 12th Proposition of Barclay's Apology.**

As there is one Lord, and one faith, so there is one baptism; which is not the putting away of the filth of the flesh, but the answer of a good conscience before God, by the resurrection of Jesus Christ. And this baptism is a pure and spiritual thing, to wit, the baptism of the Spirit and fire, by which we are buried with him, that being washed and purged from our sins, we may walk in newness of life : of which the baptism of John was a figure, which was commanded for a time, and not to continue for ever. As to the baptism of infants, it is a mere human tradition, for which neither precept not practice is to be found in all the Scripture.

IN the explanation [of the above Thesis or Proposition] I shall first set forth and prove our

* "*AN APOLOGY for the true Christian Divinity*" as professed by the People called Quakers, by ROBERT BARCLAY. In preparing the present Extract for the press, very considerable use has been made of the Abridgment of this work by Geo. Harrison.

judgment, and then [proceed to] answer objections. As to the first part, these things following, which are briefly comprehended in the Proposition, come to be proposed and proved:—

FIRST, That there is but one Baptism, as well as but one Lord, one Faith, &c,

SECONDLY, That this one baptism, which is the baptism of Christ, is not a washing with or dipping in water, but a being baptized by the Spirit.

THIRDLY, That the baptism of John was but a figure of this: and therefore, as the figure, to give place to the substance; which though it be to continue, yet the other ceaseth.

As for the **FIRST**, namely, That there is but one baptism, there needs no other proof than the words of the text, Eph. iv. 5. “One Lord, one faith, one baptism:” where the apostle positively and plainly affirms, that as there is but one body, one Spirit, one faith, one God, &c. so there is but one baptism.

As to what is commonly alleged by way of explanation upon the text, That the baptism of water and of the Spirit, make up this one baptism, by virtue of the sacramental union;

I answer; This exposition hath taken place, not because grounded upon the testimony of the Scripture, but because it wrests the Scripture to make it suit the principle of water-baptism.

But secondly, if it be said, The baptism is but one, whereof water is the one part, to wit, the sign; and the Spirit, the thing signified, the other;

I answer; This yet more confirmeth our doctrine: for if water be only the sign, it is not the

matter of the one baptism; and we are to take the one baptism for the matter of it, not for the sign, or figure and type that went before. If any should be so absurd as to affirm, That this one baptism here was the baptism of water, and not of the Spirit; that were foolishly to contradict the positive testimony of the Scripture, which saith the contrary, as by what followeth will more amply appear.

SECONDLY, That this one baptism, which is the baptism of Christ, is not a washing with water, appears first, from the testimony of John, the peculiar administrator of water-baptism, Mat. iii. 11. "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire." Here John mentions two manners of baptizing, and two different baptisms; the one with water, and the other with the Spirit; the one whereof he was the minister; the other whereof Christ was the minister: and such as were baptized with the first, were not therefore baptized with the second: "I indeed baptize you, but he shall baptize you." From all which I thus argue:

If those that were baptized with the baptism of water, were not therefore baptized with the baptism of Christ; then the baptism of water is not the baptism of Christ.

And again,

If he, that truly and really administered the baptism of water, did notwithstanding declare, that he neither could, nor did, baptize with the baptism of Christ; then the baptism of water is not the baptism of Christ.

If it be urged, that baptism with water was

the one part, and that with the Spirit the other part, or effect only of the former;

I answer; This exposition contradicts the plain words of the text. For he saith not, I baptize you with water, and he that cometh after me shall produce the effects of this my baptism in you by the Spirit, &c. or, He shall accomplish this baptism in you; but, He shall baptize you. So then, if we understand the words properly, when he saith, "I baptize you," as consenting that thereby is really signified that he did baptize with the baptism of water; we must needs, unless we offer violence to the text, understand the other part of the sentence the same way; viz. where he adds presently, "But he shall baptize you," &c. that he understood it of their being truly to be baptized with another baptism, than what he did baptize with.

Secondly, This is further confirmed by the saying of Christ himself, Acts i. 4, 5. "But wait for the promise of the Father, which," saith he, "ye have heard of me: for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." There can scarce two places of Scripture run more parallel than this doth with the former. For Christ here grants fully that John completed his baptism, as to the matter and substance of it. John, saith he, truly baptized with water; which is as much as if he had said, John did truly and fully administer the baptism of water; But ye shall be baptized with, &c. This sheweth that they were to be baptized with some other baptism than the baptism of water; and that although they were formerly baptized with the baptism of water, yet not with that of Christ, which they were to be baptized with.

Thirdly, Peter observes the same distinction, Acts xi. 16. "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." The apostle makes this application upon the Holy Ghost's falling upon them; whence he infers, that they were then baptized with the baptism of the Spirit. From all which three sentences, relative one to another, first of John, secondly of Christ, and thirdly of Peter, it doth evidently follow, that such as were really baptized with the baptism of water, were notwithstanding not baptized with the baptism of the Spirit, which is that of Christ; and such as really did administer the baptism of water, did, in so doing, not administer the baptism of Christ. So that if there be now but one baptism, as we have already proved, we may safely conclude that it is that of the Spirit, and not of water; else it would follow, that the one baptism, which now continues, were the baptism of water, i. e. John's baptism, and not the baptism of the Spirit, i. e. Christ's; which were most absurd.

If it be said further, That though the baptism of John, before Christ's was administered, was different from it, as being the figure only; yet now, that both it as the figure, and that of the Spirit as the substance, is necessary to make up the one baptism;

I answer; This urgeth nothing, unless it be granted also that both of them belong to the essence of baptism; so that baptism is not to be accounted as truly administered, where both are not; which none of our opponents will acknowledge.—The controversy stands betwixt us and our opposers, in that they oftentimes prefer the

form and shadow to the power and substance; by denominating persons as possessors of the thing, from their having the form and shadow, though really wanting the power and substance; and not admitting those to be so denominated, who have the power and substance, if they want the form and shadow. This appears evidently, in that they account those truly baptized with the one baptism of Christ, who are not baptized with the Spirit (which in Scripture is particularly called the baptism of Christ) if they be only baptized with water, which themselves yet confess to be but the shadow. And moreover, in that they account not those who are surely baptized with the baptism of the Spirit, baptized, neither will they have them so denominated, unless they be also sprinkled with, or dipped in water.

Fourthly, That the one baptism of Christ is not of washing with water, appears from 1 Pet. iii. 21. "The like figure whereunto, even baptism, doth also now save us: not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." Scarcely so plain a definition of baptism is found in all the Bible; and therefore, it may well be preferred to all the definitions of the schoolmen. The apostle tells us first negatively what it is not, viz. Not a putting away of the filth of the flesh: then surely it is not a washing with water, since that is so. Secondly, he tells us affirmatively what it is, viz. The answer of a good conscience towards God, by the resurrection of Jesus Christ; where he affirmatively defines it to be the answer (or confession, as the Syriac version hath it) of a good conscience. Now this answer cannot be but where the Spirit of God hath purified the soul,

and the fire of his judgments hath burned up the unrighteous nature; and those in whom this work is wrought may be truly said to be baptized with the baptism of Christ, i.e. of the Spirit and of fire. Whatever way then we take this definition of the apostle concerning Christ's baptism, it confirmeth our sentence: for if we take the first or negative part, viz. That it is not a putting away of the filth of the flesh, then it will follow that water-baptism is not it, because that is a putting away of the filth of the flesh. If we take the second and affirmative definition, to wit, That it is the answer or confession of a good conscience, &c. then water-baptism is not it; since, as our opponents will not deny, water-baptism doth not always imply it, neither is it any necessary consequence thereof. Moreover, the apostle in this place doth seem especially to guard against those that might esteem water-baptism the true baptism of Christ; because (lest by the comparison induced by him in the preceding verse, betwixt the souls that were saved in Noah's ark, and us that are now saved by baptism; lest, I say, any should have thence hastily concluded, that because the former were saved by water, this place must needs be taken to speak of water-baptism) to prevent such a mistake, he plainly affirms, that it is not that, but another thing. He saith not that it is the water, or the putting away of the filth of the flesh, as accompanied with the answer of a good conscience, whereof the one, viz. water, is the sacramental element, administered by the minister; and the other, the grace or thing signified, conferred by Christ; but plainly, That it is not the putting away, &c. than which there can be nothing more manifest to men unprejudiced

and judicious. Moreover Peter calls this which saves, the anti-type, [*antitupon*,] or the thing figured; whereas it is usually translated, as if the like figure did now save us; thereby insinuating that as they were saved by water in the ark, so are we now by water-baptism. But this interpretation perverteth his sense, he presently after declaring the contrary, as hath above been observed; and likewise it would contradict the opinion of all our opposers.

Fifthly, That the one baptism of Christ is not a washing with water, as it hath been proved by the definition of the one baptism, so it is also manifest from the necessary effects of it, which are three times particularly expressed by the apostle Paul; as first Rom. vi. 3, 4. where he saith, "That so many of them as were baptized into Jesus Christ, were baptized into his death, buried with him by baptism into death, that they should walk in newness of life." Secondly, to the Galatians, iii. 27. he saith positively, "For as many of you as have been baptized into Christ have put on Christ." And thirdly, to the Colossians, ii. 12. he saith, That they were buried with him in baptism, and risen with him through the faith of the operation of God. It is to be observed here, that the apostle speaks generally, without any exclusive term, but comprehensive of all. He saith not, Some of you that were baptized into Christ have put on Christ, but As many of you; which is as much as if he had said, Every one of you that hath been baptized into Christ, hath put on Christ. Whereby it is evident that this is not meant of water-baptism, but of the baptism of the Spirit; because else it would follow, that whosoever had been baptized with water-baptism had put on Christ, and was

risen with him, which all acknowledge to be most absurd. From all which I thus argue :

If the baptism with water were the one baptism, i. e. the baptism of Christ, as many as were baptized with water would have put on Christ : but the last is false, therefore also the first :

And again ; since as many as are baptized into Christ, i. e. with the one baptism, which is the baptism of Christ, have put on Christ, therefore water-baptism is not the one baptism, viz. the baptism of Christ.

THIRDLY, Since John's baptism was a figure, and seeing the figure gives way to the substance ; although the thing figured remain, to wit, the one baptism of Christ, yet the other ceaseth, which was the baptism of John.

That John's baptism was a figure of Christ's baptism, I judge will not readily be denied ; but in case it should, it can easily be proved from the nature of it. John's baptism was a being baptized with water, but Christ's is a being baptized with the Spirit ; but if water-baptism be the figure of the baptism of the Spirit, then John's baptism was the figure of Christ's. But further, that water-baptism was John's baptism, will not be denied : that water-baptism is not Christ's baptism, is already proved. From which doth arise the confirmation of our proposition thus :

There is no baptism to continue now, but the one baptism of Christ.

Therefore water-baptism is not to continue now, because it is not the one baptism of Christ.

That John's baptism is ceased, many of our opponents confess ; but if any should allege it is otherwise, it may be easily proved by the express words of John, not only as being insinuated

there, where he contradistinguisheth his baptism from that of Christ, but particularly where he saith, John iii. 30. "He [Christ] must increase, but I [John] must decrease." From whence it clearly follows, that the increasing or taking place of Christ's baptism is the decreasing or abolishing of John's baptism: so that if water-baptism was a particular part of John's ministry, and is no part of Christ's baptism, as we have already proved, it will necessarily follow that it is not to continue.

If water-baptism had been to continue a perpetual ordinance of Christ in his church, he would either have practised it himself, or commanded his apostles so to do.

But that he practised it not, the Scripture plainly affirms, John iv. 2. And that he commanded his disciples to baptize with water, I could never yet read. As for what is alleged, that, Mat. xxviii. 19, &c. where he bids them baptize, is to be understood of water-baptism, *that* is but to beg the question, and the grounds for that shall be hereafter examined.

Therefore to baptize with water is no perpetual ordinance of Christ to his church.

This hath had the more weight with me, because I find not any standing ordinance or appointment of Christ necessary to Christians, for which we have not either Christ's own practice or command; as, to obey all the commandments, which comprehend both our duty towards God and man, &c. and where the gospel requires more than the law, which is abundantly signified in the 5th and 6th chapters of Matthew, and elsewhere. Besides, as to the duties of worship, he exhorts us to meet, promising his presence; commands to pray, preach, watch, &c. and gives

precepts concerning some temporary things, as the washing of one another's feet, the breaking of bread; only for this one thing of baptizing with water, though so earnestly contended for, we find not any precept of Christ.

But to make water-baptism a necessary institution of the Christian religion, which is pure and spiritual, and not carnal and ceremonial, is to derogate from the new covenant dispensation, and set up the legal rites and ceremonies, of which this of baptism, or washing with water, was one, as appears from Heb. ix. 10. where the apostle speaking thereof saith, that it stood only in meats and drinks, and divers baptisms, and carnal ordinances, imposed until the time of reformation. If then the time of reformation, or the dispensation of the gospel, which puts an end to the shadows, be come, then such baptisms and carnal ordinances are no more to be imposed. For how baptism with water comes now to be a spiritual ordinance, more than before in the time of the law, doth not appear, seeing it is but water still, and a washing of the outward man, and a putting away of the filth of the flesh still: and, as before, those that were so washed, were not thereby made perfect, as pertaining to the conscience, neither are they at this day, as our opponents must needs acknowledge; and experience abundantly sheweth. So that the matter of it, which is a washing with water, and the effect of it, which is only an outward cleansing, being still the same, how comes water-baptism to be less a carnal ordinance now than before?

If it be said, That God confers inward grace upon some that are now baptized;

So no doubt he did also upon some that used those baptisms among the Jews.

Or, if it be said, Because it is commanded by Christ, now under the new covenant;

I answer; First, That is to beg the question.

But Secondly, We find that where the matter of ordinances is the same, and the end the same, they are never accounted more or less spiritual, because of their different times. Now was not God the author of the purifications and baptisms under the law? Was not water the matter of them, which is so now? Was not the end of them to signify an inward purifying by an outward washing? And is not that alleged to be the end still? And are the necessary effects of it any better now than before, since men are now by the virtue of water-baptism, as a necessary consequence of it, no more than before made inwardly clean? And if some by God's grace that are baptized with water are inwardly purified, so were some also under the law; so that this is not any necessary consequence, neither of this nor that baptism. It is then plainly repugnant to right reason, as well as to the Scripture testimony, to affirm that to be a spiritual ordinance now, which was a carnal ordinance before, if it be still the same, both as to its author, matter, and end, however made to vary in some small circumstances. The spirituality of the new covenant, and of its worship established by Christ, consisted not in such superficial alterations of circumstances. Therefore let our opponents shew us, if they can, without begging the question, and building upon some one or other of their own principles denied by us, where Christ ever appointed any institution or observation under the new covenant, as belonging to the

nature of it, or such a necessary part of its worship, as is perpetually to continue ; which being one in substance and effects (I speak of necessary, not accidental effects) yet, because of some small difference in form or circumstance, was before carnal, notwithstanding it was commanded by God under the law, but now is become spiritual, because commanded by Christ under the gospel. And if they cannot do this, then if water-baptism was once a carnal ordinance, as the apostle positively affirms it to have been, it remains a carnal ordinance still; and if a carnal ordinance, then no necessary part of the gospel or new covenant dispensation ; and if no necessary part of it, then not needful to continue, nor to be practised by such as live under this dispensation.

But again, If water-baptism had been an ordinance of the gospel, then the apostle Paul would have been sent to administer it; but he declares positively, 1 Cor. i. 17. " That Christ sent him not to baptize, but to preach the gospel." The reason of that consequence is undeniable, because the apostle Paul's commission was as large as that of any of them ; and he being in special manner the apostle of Christ to the Gentiles, if water-baptism, as our opponents contend, be to be accounted the badge of Christianity, he had more need than any of the rest to be sent to baptize with water, that he might mark the Gentiles converted by him with that Christian sign. But indeed the reason holds better thus, that since Paul was the Apostle of the Gentiles, and that in his ministry he doth through all (as by his epistle appears) labour to withdraw them from the Jewish ceremonies and observations (though in so doing he was sometimes undeser-

vedly judged by others of his brethren, who were unwilling to lay aside those ceremonies) therefore his commission, though as full, as to the preaching of the gospel and new covenant dispensation, as that of the other apostles, did not require of him that he should lead those converts into such Jewish observations and baptisms, however that practice was indulged in and practised by the other apostles among their Jewish proselytes, for which cause he thanks God that he had baptized so few: intimating that what he did therein he did not by virtue of his apostolic commission, but rather in condescension to their weakness, even as at another time he circumcised Timothy.

Our opponents, to evade the truth of this testimony, usually allege, That by this is only to be understood, that he was not sent principally to baptize, not that he was not sent at all.

But this exposition, since it contradicts the positive words of the text, and has no better foundation than the affirmation of its asserters, is justly rejected as spurious, until they bring some better proof for it. He saith not, I was not sent *principally* to baptize, but I was not sent to baptize.

If it be said, That the abuse of this baptism among the Corinthians, in dividing themselves according to the persons by whom they were baptized, made the apostle speak so; but that the abuse of a thing doth not abolish it.

I answer, it is true, it doth not, provided the thing be lawful and necessary, and that no doubt the abuse abovesaid gave the apostle occasion so to write. But let it from this be considered how the apostle excludes baptizing, not preaching, though the abuse [mark] proceeded from that,

no less than from the other. For these Corinthians did denominate themselves from those different persons by whose preaching they were converted, (as well as from those by whom they were baptized,) as by the 4th, 5th, 6th, 7th, and 8th verses of chap. iii. may appear: and yet to remove that abuse the apostle doth not say he was not sent to preach, nor yet doth he rejoice that he had only preached to a few; because preaching, being a standing ordinance in the church, is not, because of any abuse that the devil may tempt any to make of it, to be forborne by such as are called to perform it by the Spirit of God: wherefore the apostle accordingly, chap. iii. 8, 9. informs them, as to that, how to remove that abuse. But as to water-baptism, since it was no standing ordinance of Christ, but only practised in condescension to the Jews, and by some apostles to some Gentiles also, therefore, so soon as the apostle perceived the abuse of it, he let the Corinthians understand how little stress was to be laid upon it, by shewing them that he was glad that he had administered this ceremony to so few of them; and by telling them plainly that it was no part of his commission, neither that which he was sent to administer.

I COME now to consider the reasons alleged by such as plead for Water-Baptism; which are also the objections used against the discontinuance of it.

FIRST, Some object, That Christ, who had the Spirit above measure, was notwithstanding, baptized with water.

I answer, So was he also circumcised ; it will not follow from thence that circumcision is to continue : for it behoved Christ to fulfil all righteousness, not only the ministry of John, but the law also, therefore did he observe the Jewish feasts and rites, and keep the passover. It will not thence follow that Christians ought to do so now ; and therefore Christ, Mat. iii. 15. gives John this reason of his being baptized, desiring him to “ suffer it to be so now ; ” whereby he sufficiently intimates that he intended not thereby to perpetuate it as an ordinance to his disciples.

SECONDLY, They object, Mat. xxviii. 19. “ Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”

This is the great objection, and upon which they build the whole superstructure ; whereunto the first general and sound answer is, by granting the whole ; but putting them to prove that water is here meant, since the text is silent about it. And though in reason it be sufficient upon our part that we concede the whole expressed in the place, but deny that it is by water, which is an addition to the text, yet I shall premise some reasons why we do so, and then consider the reasons alleged by those that will have water to be here understood.

The first is a maxim yielded to by all, that we ought not to go from the literal signification of the text, except some urgent necessity forces us thereunto.

Secondly, That baptism which Christ commanded his apostles was the one baptism, namely, his own baptism.

Thirdly, That baptism which Christ commanded his apostles was such, that as many as were therewith baptized did put on Christ.

Fourthly, The baptism commanded by Christ to his apostles was not John's baptism

But First, They allege, That Christ's baptism, though a baptism with water, did differ from John's, because John only baptized with water unto repentance, but Christ commands his disciples to baptize in the name of the Father, Son, and Holy Ghost.

As to what Christ saith, in commanding them to baptize in the name of the Father, Son, and Spirit, I confess that states the difference, and it is great; but that it lies only in administering water-baptism in this different form, by a bare expressing of these words, as the text says no such thing, so neither do I see how it can be inferred from it. For the Greek is, *into the name*; now the name of the Lord is often taken in Scripture for something else than a bare sound of words, or literal expressions, even for his virtue and power, as may appear from Psal. liv. 3. Cant. i. 3. Prov, xviii. 10. and in many more. Now that the apostles were by their ministry to baptize the nations into this name, virtue, and power, and that they did so, is evident by these testimonies of Paul above-mentioned, where he saith, That as many of them as were baptized into Christ, had put on Christ: this must have been a baptizing into the name, *i. e.* power and virtue, and not a mere formal expression of words connected with water-baptism. I would have those who desire to have their faith built upon no other foundation than the testimony of God's Spirit, and the Scriptures of truth, thoroughly to consider whether there can be any

thing further alleged for this interpretation than what the prejudice of education and influence of tradition hath imposed.

Besides the reason taken from the signification of *the name* as being the virtue and power above expressed, let it be considered, that if it had been a form prescribed by Christ to his apostles, then surely they would have made use of that form in the administering of water-baptism to such as they baptized with water; but though particular mention be made, in divers places of the Acts, who were baptized, and how; and though it be particularly expressed that they baptized such and such, as Acts ii. 41. and viii. 12, 13, 38. and ix. 18. and x. 48. and xvi. 15. and xviii. 8. yet there is not a word of this form. And in two places, Acts viii. 16. and xix. 5. it is said of some that they were baptized in the name of the Lord Jesus; by which it yet more appears, that either the author of this history hath been very defective, who having so often occasion to mention this, yet omitteth so substantial a part of baptism, (which were to accuse the Holy Ghost, by whose guidance Luke wrote it,) or else that the apostles did no ways understand that Christ by his commission, Mat. xxviii. did enjoin them such a form of water-baptism, seeing they did not use it. And therefore it is safer to conclude, that what they did in administering water-baptism, they did not by virtue of that commission, else they would have so used it; for our opponents I suppose would judge it a great heresy to administer water-baptism without that form, or only in the name of Jesus, without mention of Father and Spirit, as it is expressly said they did, in two places above-cited.

Secondly, They say, If this were not under-

stood of water-baptism, it would be a tautology, and all one with teaching.

I say, Nay : Baptizing with the Spirit is somewhat further than teaching, or informing the understanding ; for it imports a reaching to, and melting the heart, whereby it is turned, as well as the understanding informed.

Thirdly, They say, Baptism in this place must be understood with water, because it is the action of the apostles ; and so cannot be the baptism of the Spirit, which is the work of Christ, and his grace ; not of man, &c.

I answer ; Baptism with the Spirit, though not wrought without Christ and his grace, is instrumentally done by men fitted of God for that purpose ; and therefore no absurdity follows, that baptism with the Spirit should be expressed as the action of the apostles. For though it be Christ by his grace that gives spiritual gifts, yet the apostle, Rom. i. 11. speaks of HIS imparting to them spiritual gifts ; and he tells the Corinthians, that HE had begotten them through the gospel, 1 Cor. iv. 15. And yet to beget people to the faith, is the work of Christ and his grace not of men. To convert the heart, is properly the work of Christ ; and yet the Scripture oftentimes ascribes it to men, as being the instruments : and since Paul's commission was, To turn people from darkness to light, (though that be not done without Christ co-operating by his grace,) so may also baptizing with the Spirit be expressed, as performable by man as the instrument, though the work of Christ's grace be needful to concur thereunto. So that it is no absurdity to say, that the apostles did administer the baptism of the Spirit.

Lastly, They say, That since Christ saith here, that he will be with his disciples to the end of the world, therefore water-baptism must continue so long.

If he had been speaking here of water-baptism, then that might have been urged ; but seeing that is denied, and proved to be false, nothing from thence can be gathered ; he speaking of the baptism of the Spirit, which we freely confess doth remain to the end of the world : yea, so long as Christ's presence abideth with his children.

THIRDLY, They object the constant practice of the apostles in the primitive church, who, they say, did always administer water-baptism to such as they converted to the faith of Christ ; and hence also they further urge that of Mat. xxviii. to have been meant of water ; or else the apostles did not understand it, because in baptizing they used water : or, that in so doing they acted without a commission.

I answer ; That it was the constant practice of the apostles is denied ; for we have shewn, in the example of Paul, that it was not so ; since it were most absurd to judge that he converted only those few, even of the church of Corinth, whom he saith he baptized ; nor were it less absurd to think that that was a constant apostolic practice, which he, who was not inferior to the chiefest of the apostles, and who declares that he laboured as much as they all, rejoiceth he was so little in. But further, the conclusion inferred from the apostles' practice of baptizing with water, to evince that they understood Mat. xxviii. of water-baptism, doth not hold : for though they baptized with water, it will not follow that

either they did it by virtue of that commission, or that they mistook that place ; nor can there be any medium brought, that will infer such a conclusion. As to the other insinuated absurdity, That they did it without a commission, it is none at all : for they may have done it by a permission, as being in use before Christ's death ; and because the people, nursed up with outward ceremonies, could not be weaned wholly from them. And thus they used other things, as circumcision and legal purifications, which yet they had no commission from Christ to do.

But our opponents urge Peter's baptizing Cornelius ; in which they press two things, First, That water baptism is used, even to those that had received the Spirit. Secondly, That it is said positively, he commanded them to be baptized, Acts x. 47, 48.

But neither of these doth necessarily infer water-baptism to belong to the new covenant dispensation, nor yet to be a perpetual standing ordinance in the church. For first, all that this will amount to, was, that Peter at that time baptized these men : but that he did it by virtue of that commission, Mat. xxviii. remains yet to be proved. And how doth the baptizing with water, after the receiving of the Holy Ghost, prove the case, more than the use of circumcision, and other legal rites, acknowledged to have been performed by him afterwards ? Also, it is no wonder if Peter, who thought it so strange, (notwithstanding all that had been professed before, and spoken by Christ,) that the Gentiles should be made partakers of the gospel, and with great difficulty, not without an extraordinary impulse thereunto, was brought to come to them, and eat with them, was apt to put this

ceremony upon them ; which being, as it were, the particular dispensation of John, the forerunner of Christ, seemed to have greater affinity with the gospel, than the other Jewish ceremonies then used by the church ; but that will no ways infer our opponents' conclusion. Secondly, As to these words, " And he commanded them to be baptized ;" it declareth matter of fact, not of right, and amounteth to no more, than that Peter did at that time command those persons to be baptized with water, which is not denied : but it saith nothing that Peter commanded water-baptism to be a standing and perpetual ordinance to the church ; neither can any man of sound reason say, that a command in matter of fact to particular persons, doth infer the thing commanded to be of general obligation to all, if it be not otherwise bottomed upon some positive precept. Why doth Peter's commanding Cornelius and his household to be baptized at that time, infer water-baptism to continue, more than his constraining (which is more than commanding) the Gentiles in general to be circumcised, and observe the law ? We find at that time, when Peter baptized Cornelius, it was not yet determined whether the Gentiles should not be circumcised ; but on the contrary, it was the most general sense of the church that they should : and therefore no wonder if they thought it needful at that time that they should be baptized ; which had more affinity with the gospel, and was a burden less grievous.

FOURTHLY, They object from the signification of the word *baptize*, which is as much as to *dip* and *wash* with water ; alleging thence, that the very word imports a being baptized with water.

But if the etymology of the word should be tenaciously adhered to, it would militate against most of our opponents, as well as against us: for the Greek signifies to plunge and dip in; and that was the proper use of water-baptism among the Jews, and also by John, and the primitive Christians who used it; whereas our opponents, for the most part, only sprinkle a little water upon the forehead, which doth not at all answer to the word *baptism*. Those of old among Christians that used water-baptism, thought this dipping or plunging so needful, that they thus dipped children: and forasmuch as it was judged that it might prove hurtful to some weak constitutions, sprinkling, to prevent that hurt, was introduced; yet then it was likewise appointed, that such as were only sprinkled, and not dipped, should not be admitted to have any office in the church, as not being sufficiently baptized.*

FIFTHLY, They object, John iii. 5. "Except a man be born of water, and of the Spirit," &c. hence inferring the necessity of water-baptism, as well as of the Spirit.

But if this prove any thing, it will prove water-baptism to be of absolute necessity; and therefore Protestants rightly affirm, when this is urged upon them by Papists, to evince the absolute necessity of water-baptism, that *water* is not here understood of outward water; but mystically, of an inward cleansing and washing.

[* Into *this* country it was brought, according to Robinson, in the time of Oliver Cromwell, and chiefly by the zeal of Dr. Lightfoot, who in an assembly of divines, (as it is termed,) obtained 25 votes against 24, in favour of a change to this practice, from that of *dipping* before in use.]

Even as where Christ speaks of being baptized with fire, it is not to be understood of outward material fire, but only of purifying, because to purify is a proper effect of fire, as to wash and make clean is of water; where it can as little be so understood, as where we are said to be "saved by the washing of regeneration," Tit. iii. 5.

LASTLY; They object, That the baptism of water is a visible sign or badge to distinguish Christians from Infidels, even as circumcision did the Jews.

I answer; This saith nothing at all, unless it be proved to be a necessary precept, or part of the new-covenant dispensation; it not being lawful for us to impose outward ceremonies, and say, they will distinguish us from infidels. Circumcision was positively commanded, and said to be a seal of the first covenant; but as we have already proved that there is no such command for baptism, so there is not any word in all the New Testament, calling it a badge of Christianity, or seal of the new covenant: and therefore to conclude it is so, because of what circumcision was, (unless some better proof be alleged for it,) is miserably to beg the question.

As for the last part of the Thesis, denying the use of infant-baptism, it necessarily follows from what is above said. For if water-baptism be ceased, then surely the baptizing of infants is not warrantable. But those that take upon them to oppose us in this matter, will have more to do as to this latter part: for after they have done what they can to prove water-baptism, it remains for them to prove that *infants* ought to be baptized. On the other hand, he that proves water-baptism

ceased, proves that infant-baptism is vain : but he that should prove that water-baptism continues, has not thence proved that infant-baptism is necessary.

CONCLUSION.—*The kingdom of God as we are reminded in the epistle to the Romans, Rom. xiv. 17, is “not meat and drink, but righteousness ;” and its effects or consequences, “peace, and joy in the Holy Ghost.” The apostle who uttered this sentiment, so strictly in accordance with the doctrine of his Lord, plainly regarded every outward observance as a matter of inferior moment, when put in the balance against a right disposition of the mind : v. 14, 15, 20, 21.—so much so, that none of these were to be insisted on, to the risk of wounding the feelings, and subverting the faith, of the least of those “for whom Christ died.” This noble lesson of Charity he also plainly intended to operate in two ways :—On those who having been educated in certain outward usages, (not essentially opposed to the Christian faith,) were either conscientiously attached to them, or disposed to admit them as things indifferent ; that these might avoid unkindly to press, or forcibly to impose such usages on their brethren ; whose minds might be under no conscientious necessity, or right liberty, to*

adopt them: v. 2—6. On the latter, again, that while they in obedience to the conscientious persuasion which they felt, forbore, they might give their brethren credit for like sincerity; and, striving still for perfect union of heart and sentiment, “follow after the things which make for peace, and things wherewith one may edify another.” v. 19. It is a consolatory reflection to the sincere Christian, that although to the present day there remain many things, respecting which differences in judgment, conscientiously adopted or retained, lead necessarily to diversity of practice, and almost necessarily to separate communion in the outward; yet there is also continued to us, through the mercies of the Great Head of the Church, an access to the same Heavenly fountain of Love; unto which resorting in faith we may learn, not to please ourselves, but rather (if it be possible) each one his neighbour for his good, and to edification; promoting thus the salutary counsel of the same apostle,—Chap. xv. 2.—7. “Receive ye one another, as Christ also received us to the glory of God.”

FINIS.

A

SHORT ACCOUNT

OF THE

LIFE AND WRITINGS

OF

ROBERT BARCLAY.



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for the TRACT ASSOCIATION of the
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Advertisement.

THIS Memoir is extracted from a small Volume, bearing the same title; printed by W. Phillips, London, 1802. Among the Authorities referred to in that Work are the following:—Memoirs of the Life of Col: David Barclay, of Ury, and of his eldest Son, Robt Barclay, of Ury—Genealogical Account of the Barclays of Ury.—The Matter of the remainder of the Work appears to have been taken from the Biographia Britannica; from the printed Works of Penn and Barclay, and from Gough's History, and Besse's Sufferings, of the Quakers.

A
SHORT ACCOUNT,
&c.

ROBERT BARCLAY was born at Gordons-toun, in the shire of Murray, the 23d of December (then the tenth month) 1648. His lineal ancestors are traced back, by unquestionable documents, to Theobald de Berkeley, who lived in the reign of David I. king of Scotland. This king came to the throne in 1124, and was consequently contemporary with Henry I. of England, son of the Norman conqueror.

Alexander de Berkeley, the fourth in succession from Theobald, having obtained by marriage, in 1351, the lands of Mathers, the family afterwards became designated by the appellation of De Berkeley of Mathers; until his great grandson, called also Alexander, changed the name to the present mode of spelling, Barclay.

The eighth in descent from Alexander Barclay, was David Barclay; who, being in straitened circumstances through expensive living, sold his paternal estate of Mathers, after it had remained 300 years in the family, and also a more ancient inheritance which had been held 500 years. The designation of Barclay of Mathers was consequently lost; and in 1648, on the purchase of Ury by David, son of the last Barclay of Mathers, and father to Robert, the family assumed that of Barclay of Ury.

This description of pedigree may seem imper-

tinient in religious biography. It must be allowed that, unconnected with virtue in the descendant, pedigree, when laid in the balance, "is altogether lighter than vanity."* It serves, among such as have not learned in the school of Christ, to prompt, and to foster, human pride. But when we see persons, distinguished by birth and rank, deeming them of little value, in comparison of "the excellency of the knowledge of Christ Jesus the Lord;" we perceive the sincerity and strength of their faith, and the prevalence of that power which can redeem from the love of earthly enjoyments.

Before entering on the life of ROBERT BARCLAY, it may be proper to advert for a short time to that of his father, David Barclay of Ury, commonly called Colonel Barclay; who was born at Kirkcounhill, the seat of the Barclays of Mathers, in 1610. In his youth he was a volunteer in the army under Gustavus Adolphus king of Sweden, in which he rose to the rank of major. On the breaking out of the civil wars, he returned home, and became colonel of a regiment of horse on the side of the king; but on the success of Cromwell in Scotland he lost his military employment, which he never after resumed. In 1647 he married Katharine Gordon, daughter of Sir Robert Gordon, of Gordonstoun.

Notwithstanding his attachment to the royal cause, he was committed, after the restoration, a prisoner to Edinburgh castle; but was liberated, without any thing being laid to his charge, or any reason given for his commitment. It is

* Psalm lxxii. 9.

believed that a fellow-prisoner was here made the means of his convincement of the truth of those principles, which his son afterwards so ably defended. Thus associated with the people called Quakers David Barclay underwent the indignities and imprisonments, which were often the lot of our early friends; and he died in the year 1686. On one occasion, having met with particular abuse from the populace of Aberdeen, he remarked, that he felt more satisfaction, as well as honour, in being so insulted for his religious principles, than he used to feel, when the magistrates, to gain his favour, were accustomed to meet him at a distance from the city, and conduct him to public entertainments in the town-house; accompanying him afterwards as many miles on his way from them.

The following account of the close of his life, is taken from the testimony of his son.*

In his illness, which continued about a fortnight, 'he signified a quiet contented mind, freely 'resigned to the will of God. About two days 'before his death, feeling his weakness with the 'pain [from the gravel] in an agony he said, '*I am going now*; and then instantly checking 'himself, added, *But I shall go to the Lord, and 'be gathered to many of my brethren who are 'gone before me; and to my dear son.*†

'The 11th of the 8th month, between two and 'three in the morning, he growing weaker, I 'drew nigh to him. He said, *Is this my son?* I 'said, yea, and spake a few words signifying my 'travail that He that loved him might be near

* Barclay's works, fol. 907.

† This was his youngest son, David, who died at sea, about a year before. He was an amiable youth, of exemplary life and conversation, and was an acceptable preacher among Friends.

‘ him to the end. He answered, *The Lord is nigh*, repeating it once again, saying, *You are my witnesses, in the presence of God, that the Lord is nigh*. And a little after, he said, *The perfect discovery of the day spring from on high—how great a blessing it hath been to me, and to my family!* My wife desiring to know if he would have something to wet his mouth, he said it needed not. She said it would refresh him. He laid his hand upon his breast, saying, *He had that inwardly that refreshed him*. And after a little while he added, divers times, these words, *The truth is over all*.

‘ An apothecary coming near, he took him by the hand, saying, *Thou wilt bear me witness, that in all this exercise I have not been curious to tamper, nor to pamper the flesh*. He answered, *Sir, I can bear witness that you have always minded the better, and more substantial part; and rejoice to see the blessed end the Lord is bringing you to*. He replied, *Bear a faithful and true witness; yet it is the life of righteousness, (repeating these words twice over,) that we bear testimony to, and not to an empty profession*. Then he called several times, *Come, Lord Jesus, come, come*. And again, *My hope is in the Lord*. Observing a countryman coming into the room, he thought it had been one of his tenants, who was a carpenter; 1 telling him it was not he, but another, he said, *See thou tell him to make no manner of superfluity on my coffin*.

‘ About three in the afternoon several friends came to see him. After some words were spoken, and Patrick Livingstone had prayed, which ended in praises, he held up his hands and said, *Amen! Amen for ever!* And after

‘ they stood up looking at him, he said, *How precious is the love of God among his children, and their love one to another ! Thereby shall all men know that ye are Christ’s disciples, if you love one another. How precious a thing it is to see brethren dwell together in love ! My love is with you. I leave it among you.*

‘ About eight at night, perceiving some to weep, he said, *Dear friends, all mind the inward man. Heed not the outward. There is one that doth regard. The Lord of Hosts is his name.* After he heard the clock strike three in the morning, he said, *Now the time comes : And a little after he was heard to say, Praises, praises, praises to the Lord ! Let now thy servant depart in peace. Into thy hands, O Father, I commit my soul, spirit, and body. Thy will, O Lord, be done in earth, as it is in heaven.* And so, a little after five in the morning, the 12th day of the 8th month, 1686, he fell asleep.’

Robert Barclay, the subject of this narrative, received the rudiments of learning in his native country, and after having gone through the best schools there, he was sent to the Scots’ College at Paris, of which his uncle Robert (son of the last Barclay of Mathers) was the rector. Here he made so great a proficiency in his studies, as to gain the notice and praise of the masters of the college ; and he also became so great a favourite with his uncle, as to receive the offer of being made his heir, if he would remain in France. But his father, fearing that he might become tainted with the superstitions of popery, and in compliance with his mother’s dying request, went to Paris in order to bring him home, when he was not much more than sixteen years of age. The uncle still endeavoured to prevent

his return; and proposed to purchase for him, and present to him immediately, an estate greater than his paternal one. Robert replied, 'He is my father and must be obeyed.' Thus he sacrificed interest to filial duty: and the uncle, disobliged, left his property to the college, and to other religious houses in France. The return of Robert Barclay to Scotland was in the year 1664.

The following passage contains some account of his religious experience in childhood and youth. It is extracted, nearly in his own words, from the introduction to his Treatise on Universal Love: 'My first education, from my infancy, fell amongst the strictest sort of Calvinists; those of our country being generally acknowledged to be the severest of that sect; in the heat of zeal surpassing not only Geneva, from whence they derive their pedigree, but all other the Reformed churches abroad, so called. I had scarce got out of my childhood, when I was, by permission of Divine Providence, cast among the company of Papists; and my tender years and immature capacity not being able to withstand and resist the insinuations that were used to proselyte me to that way, I became quickly defiled with the pollutions thereof; and continued therein for a time, until it pleased God through his rich love and mercy, to deliver me out of those snares, and to give me a clear understanding of the evil of that way.—The time that intervened betwixt my forsaking the church of Rome, and joining those with whom I now stand engaged, I kept myself free from joining with any sort of people, though I took liberty to hear several; and my converse was most with those that inveigh much against *judging*, and such kind

of severity: which latitude may perhaps be esteemed the other extreme, opposite to the preciseness of these other sects; whereby I also received an opportunity to know what usually is *pretended* on that side likewise. As for those I am now joined to, I justly esteem them to be the true followers and servants of Jesus Christ.'

It does not appear that R. Barclay was convinced of the truth of Friends' principles, merely by the means of preaching. In his Apology, Prop. XI. §. 7. speaking of himself, he says, 'Who, not by strength of argument, or by a particular disquisition of each doctrine, and convincement of my understanding thereby, came to receive and bear witness of the Truth; but by being secretly reached by this Life. For when I came into the silent assemblies of God's people, I felt a secret power amongst them which touched my heart; and as I gave way unto it, I found the evil weakening in me, and the good raised up; and so I became thus knit and united unto them; hungering more and more after the increase of this power and life, whereby I might find myself perfectly redeemed.'

In the month called February, 1669-70, Robert Barclay married Christian Mollison, daughter of Gilbert Mollison, a merchant in Aberdeen; and on his marriage settled at Ury, with his father, where he lived about sixteen years; in which time most of the tracts were written, that have gained him so much reputation as a religious writer. His time however was not all passed in endeavouring to serve the cause of religion with his pen. He both acted and suffered for it.

Andrew Jaffray intimates, that Robert Barclay sometimes availed himself of the opportunity, which the national congregations afforded, of promulgating the doctrines of the society. His first visit to London was probably in 1674. The next year, conjointly with George Keith, he was engaged in a public dispute with some of the students in the university of Aberdeen. Though this dispute did not terminate to the satisfaction of the disputants on either side, yet it was attended, as is said, with this effect, that it proved the means of convincing four other students, who were part of the auditory, of the truth of the principles maintained by Robert Barclay. In 1676 he travelled again to London on a religious visit to his friends; and made a similar visit in Holland and Germany. In this journey he commenced an acquaintance with Elizabeth, princess-palatine of the Rhine; with whom, as appears from a letter she wrote to him on his return, he had a conference on religious subjects. After he had completed this visit, he returned to London, where he received intelligence of the imprisonment of his father, with some other friends, at Aberdeen.

In the year 1676, Barclay's Apology was first published. He was then in the 28th year of his age. To say much of his writings, in this place, would be a deviation from the plan proposed; but it may not be improper to observe, that it is to the credit of Charles II. that he took no offence at the Christian freedom, which Robert Barclay had used in his famous *inscription* of that work to him.

Yet soon after his return home, he was himself imprisoned: but he was so far indulged as to be put into a better, or more properly, a less

disgusting, prison than the rest.*

His commitment was on the 7th of the 9th month (November), 1676; and in the following month the news of his confinement reached his friend the princess-palatine, probably with some circumstances of exaggeration, so that she wrote to her brother, the prince Rupert, to intercede on behalf of Robert Barclay and his friends, and do what he could "to prevent their destruction."

Whilst ROBERT BARCLAY lay in the Tolbooth at Aberdeen, his father was again committed to prison, and lodged in the lower gaol. He was committed on the 6th of the 1st month (March) 1677, about four months after his son's imprisonment; and on the 17th, they were both removed, with three others, to a place out of the town, called the Chapel. In this chapel the five prisoners were confined in a small room, which allowed them little more space than was necessary to hold their beds. It had a large door which was not opened except when the keeper brought them food; and when it was shut, the prisoners had not sufficient light to serve them at their meals. It was usual when the door was opened, for a servant to come and sweep out the room; and because, to make way for him the prisoners occasionally stepped a few paces out of the door, induced also by a desire of breathing for a few minutes a purer air; the magistrate of Aberdeen reprimanded their keeper for allowing so much indulgence. The same

* The Tolbooth at Aberdeen seems to have been divided into the *upper* and *lower* prisons. The upper was the worst.

† It is not clear how David Barclay was released from his former imprisonment. Several of his fellow-prisoners were set at liberty on distraints having been made to answer the sums, in which they had been fined.

magistrate also chid the person who kept the key of their cell, for proposing to let them have a smaller place under their room, for the purpose of stowing fuel; and rejected with indignation a proposal to make another window to their darksome place of confinement.

On the 3d of the 2d month (April,) an order of the commissioners of the Scottish council was made for removing David from the *Chapel*, for confining him at his country house, and prohibiting him to hold meetings, or to go to them. He was therefore released, but he informed the bearers of the conditions, that he accepted his liberty, but that, as to restrictions, he should act as he saw proper. ROBERT was ordered to be removed to the Tolbooth of Bamff; to which place were also ordered several other prisoners. The Sheriff gave him his liberty, on condition of his being forthcoming, when he should appoint a time to convey him to Bamff.

The king's recommendation to the council at Edinburgh had been referred, by that body, to certain commissioners appointed for putting into execution some acts of the Scottish parliament, against what was termed 'keeping of conventicles, and withdrawers from divine worship;' under which acts the friends at Aberdeen had been persecuted; and by some of these commissioners the decree had been made, by which David was liberated, and ROBERT ordered to be removed to Bamff. Previously, however, to this decree, the prisoners in general had preferred a petition to the council itself, requesting relief, and stating their sufferings; which seem to have been even more grievous than those which ROBERT BARCLAY and his four companions had endured in the Chapel. The coun-

cil listened to the request; appointed a day in the 3d month (May) for receiving from the commissioners information respecting the condition and circumstances of the prisoners; and ordered that, in the mean time, they should be provided with better accommodations. This order of council caused much dispute between the magistrates of Aberdeen and the under-sheriff: the former insisting that the sheriff should take to Bamff such prisoners as had been ordered thither by the decree of the commissioners; and the latter refusing to convey them, and pressing the magistrates to accommodate them better, in consequence of the council's order, which bore a date subsequent to the commissioners' decree. The contention grew violent, and each party entered formal protests at law against the neglect of the other. **ROBERT BARCLAY** also, and the other prisoners who had been ordered to be taken to Bamff, being, as has been said, at large, on their parole, and seeing that neither of the contending parties would take charge of them, went before a notary and protested, 'that themselves were freemen, and should pass away 'about their lawful occasions.' Thus did **ROBERT BARCLAY** regain his liberty, the 9th of the 2d month (April) 1677, after an imprisonment of about five months.

Not many days before, he had written a letter to Archbishop Sharp, remonstrating in very plain terms against these persecuting measures, of which the Archbishop (he observes) was "said to be the chief and principal author."

The year in which **ROBERT BARCLAY** was released from prison, he accompanied **William Penn** in a part of the religious visit to Holland

and Germany, of which there is an account published by Penn. They embarked the 26th of the 5th month (July) 1677, in company with George Fox and some other friends. ROBERT BARCLAY was with them at Rotterdam and Amsterdam. At the latter place was held a general meeting of the friends of the United provinces, in which many matters were settled and agreed on, relating to the discipline of the Society of Friends, and adapted to their condition in those countries. After a short stay at Amsterdam, they proceeded to Herwerden, the residence of Elizabeth the princess palatine. The principal object of their journey thither was to visit this princess, and Anna Maria de Hornes, countess of Hornes, who was her intimate acquaintance, who resided much in her house, and was, as well as herself, a woman seeking after the best things, and a favourer of such (says Penn) as separate themselves from the world, for the sake of righteousness.

They were received by the princess and her friend, the day after their arrival, about seven in the morning. Their visit appears to have been a religious meeting, which lasted till eleven, and in which all the friends were engaged in testimony.* The princess invited them to dine with her, which they declined; but as they desired another meeting, she appointed two o'clock in the afternoon. Such were the early hours then observed. At this meeting several were present besides the princess and countess. It continued till near seven in the evening. William Penn thus speaks of it: 'The eternal word

* By this phrase is to be understood that each of the visitors ought himself required to preach in the meeting. Such decla-

‘showed itself a hammer this day: yea, sharper than a two-edged sword, dividing asunder between the soul and the spirit, between the joints and the marrow.—Well, let my right hand forget its cunning, and my tongue cleave to the roof of my mouth, when I shall forget the loving-kindness of the Lord, and the sure mercies of our God, to us his travelling servants that day.’

The following day, they paid two visits at this little court; and the day after, which was the first day of the week, they held there a meeting appointed at two o’clock by the direction of the princess; at which were present others besides those of her household. Among other things, Penn says of this meeting, ‘The quickening power and life of Jesus wrought, and reached them; and virtue from Him in whom dwelleth the Godhead bodily, went forth.’ After this meeting, which held till late in the evening, the visitors took their leave; but not before they had been witnesses of the tender disposition of mind of the princess; who, attempting to set forth her sense of the power and presence of God prevalent among them, could not proceed, but turned herself to the window, and said; ‘My heart is full, I cannot speak to you.’ The next day ROBERT BARCLAY left the company, and returned to Amsterdam, and so home by way of London.

In the 9th month (Nov.) 1679, he was again taken, with several other friends, from the meeting at Aberdeen, and committed to prison.

rations are called testimonies because they bear witness, or testify to that which the speaker feels in himself. See on this subject Barclay’s Apology, Proposition 10. § 7. § 14. § 15. § 33.

This confinement was not only of short duration, as they were released in about three hours, but it proved the last on this account; for from that period the religious meetings of Friends at Aberdeen, were held without any molestation from the magistrates. The well known interest which ROBERT BARCLAY possessed at court, might in part restrain them from further persecution; and the constancy of the sufferers could scarcely fail of producing an effect favourable to the end for which they suffered; the liberty of assembling to worship God, in the way they believed to be most acceptable to him.

In 1682, ROBERT BARCLAY was again in London. He was then appointed governor of East Jersey in North America, by the proprietors of that province, of whom his friend the Earl of Perth, was one. He was also himself made a proprietor; and had allotted to him 5000 acres of land above his proprietary share, that he might grant them to others at his pleasure. These were inducements held out for his accepting the government. Charles 2d. confirmed the grant of the government; and the royal commission states that ‘such are his known fidelity and capacity, that he has the government during life; but that no other governor after him shall have it longer than for three years.’ He had also authority to appoint a deputy-governor, with a salary of four hundred pounds per annum, a sum equal to a thousand pounds, or more, according to the value of money at the present time. It does not appear that any salary was annexed to the station which he himself filled, so that patronage, rather than riches, appears to have been the immediate effect of the

grant. In consequence of his newly acquired power, he appointed Gawen Laurie, a merchant of London, deputy-governor; but he never visited the province himself. His brother John, the colonel's second son, settled in East Jersey; and the third son, ROBERT's youngest brother, a youth of great hopes, died on the voyage, in which he had embarked with a similar intention. This was the son, whom David Barclay, on his death-bed, spoke of with particular affection.

David Barclay had been induced by John Swinton, a fellow-prisoner in the castle at Edinburgh, to examine the religious principles of Friends. This John Swinton had been attainted by the parliament of Scotland, prior to the overthrow of the regal government; and, on its re-establishment, committed to prison in consequence of that attainder. In the mean time he had adopted the profession of Friends; and when at length he was brought to trial, and called on to shew cause why he should not receive sentence according to his attainder, he waved some strong and valid pleas in point of law, which he might have made; and replied, that at the time his crimes were imputed to him 'he was in the "gall of bitterness, and bond of iniquity," but that, 'God having since called him to the light, he 'saw and acknowledged his past errors; and did 'not refuse to pay the forfeit of them, even 'though (in the opinion of his judges) this should 'extend to his life.' He was however recommended to the king's mercy, and his life was preserved; but it is probable that his estates, which were forfeited at the Restoration, were not restored to him; since we find ROBERT BARCLAY, soon after his return from London in

1682, assisting Swinton with his interest and purse at Edinburgh: thus answering practically and freely the apostolic exhortation (1 Cor. ix. 11.), by permitting Swinton to reap carnal things, who had sown spiritual things to his family.

The remainder of the life of ROBERT BARCLAY is not marked with many instances of public action. Much of it appears to have been passed in tranquility, and in the bosom of his family; yet he occasionally made some journeys to promote his private concerns, to serve his relations and neighbours, or to maintain the cause of his brethren in religious profession. On his return from a journey to the neighbourhood of London, where he had been settling his son at the boarding school, then kept by George Keith, at Theobalds in Hertfordshire, his life appears to have been in some danger from the attack of a highway-man. His wife had observed him in the morning to be more pensive than usual, and he told her that he believed some uncommon trial would that day befall the company; which consisted of himself, his wife, her brother, and Aarent Sonmans, a Dutchman, formerly a merchant in Holland, but then resident in Scotland. When the robber presented his pistol, ROBERT BARCLAY calmly asked him 'how he came to be so rude,' and took him by the arm; on which the robber let the pistol drop, and offered him no further violence: but his brother-in-law was rifled; and Sonmans received a mortal wound in the thigh, though it was thought, rather accidentally than by design. He died at Stilton a few days afterwards.

ROBERT BARCLAY about this time appears to

have been attentive to the welfare of East Jersey, by shipping provisions, and engaging indented servants, at Aberdeen. In the year 1685, he was again in London; where he employed himself in many acts of friendship, both to his brethren in religious profession, and to others. He had frequent access to the king (James 2d.) who showed him marks of great friendship; as he had done before his accession. Whatever might have been the principles of James, Barclay, probably influenced by the personal kindness he had received from him, seems to have thought him sincere in his professions: and to have conceived a real regard for the misguided and imprudent monarch.

In 1686 he was much solicited by George Fox and some other friends, who knew his interest at court, to come again to London, and employ himself on behalf of the society. Though the juncture in which this application was made, was not a time of persecution, (for that had ceased on the accession of James 2d,) yet the legal incapacity of our friends in consequence of their refusing to swear; and the ruinous processes, which were generally instituted against them for tithes, even of small amount; together with the little security which they felt, whilst the penal laws were only suspended by a power which they knew to be incompetent; all these considerations naturally induced them to desire that their ease might rest on a surer basis. That they really looked to parliament for a radical redress of their wrongs, appears by the following clause of the address from the Yearly Meeting in 1687. 'We hope the good effects thereof (the king's declaration of indulgence) may produce such a

‘concurrence from the parliament as will secure it to our posterity.’ As Barclay, in compliance with the request of Fox and his friends, left home in the Second month (April) that year, there is little doubt that he was present at the Yearly Meeting, which was sitting the 19th of the Third month, as appears by the date of the address.

During this time of ROBERT BARCLAY’S abode in the metropolis, he presented to the king an address of acknowledgment from the general meeting of Friends at Aberdeen. He also visited the seven bishops, then confined in the Tower for having refused to distribute, in their respective dioceses, the king’s declaration for liberty of conscience; and for having represented to the king the grounds of their objection to the measure. The popular opinion was in favour of the bishops: yet the former severities of some of that order against dissenters, particularly against Friends, occasioned some reflections on them; which coming to the knowledge of the imprisoned bishops, they declared *that the Quakers had belied them, by reporting that they had been the death of some.* ROBERT BARCLAY being informed of this declaration, went to the Tower; and gave the bishops a well substantiated account of some persons having been detained in prison till death, by order of bishops, though they had been apprized of the danger by physicians who were not Quakers.* He, however, observed to the bishops, that it was by no means the intention of Friends to publish such

* This was a period of intolerance which has given place to a more enlightened and Christian temper. It is but justice to say, that the clergy in general possess a liberality of sentiment, very different from the spirit of that day.

events, and thereby give the king, and their other adversaries, any advantage against them.

After having visited James the 2d, in London, for the last time, in 1688, he spent the remainder of his life chiefly at home; where he enjoyed the esteem and regard of his neighbours, and the comforts of domestic society. In the year 1690, he accompanied James Dickinson, a minister from Cumberland, in a religious visit to some parts of the north of Scotland; and soon after his return from this visit, was seized with a violent fever, which, in a short time, put a period to his life. James Dickinson was with him at the time of his illness. It was a solemn season; and their spirits were deeply affected with a sense of the Divine goodness. ROBERT BARCLAY, though much oppressed by the disorder, was in a truly resigned, peaceful, and Christian frame of mind. He expressed his love to all faithful Friends in England, and to all the faithful every where; particularly to friends in Cumberland where James Dickinson resided, and to George Fox, for whom he had a special regard; and concluded with these comfortable expressions: 'God is good still: and though I am under a great weight of sickness and weakness, yet my peace flows. This I know, that whatever exercises may be permitted to come upon me, they shall tend to God's glory, and my salvation: and in that I rest.'—He died the 3d of the 8th month, (October,) in the year 1690, and in the 42d year of his age. His body was attended to the grave at Ury, by many of the most respectable persons in the neighbourhood.

Circumstanced as ROBERT BARCLAY was,

may naturally be concluded that his writings were chiefly of a controversial cast, and in defence of the religious principles he had adopted. His first appearance as an Author was as early as his 22d year, in a controversy between "the Friends in Aberdeen and some of the Clergy": the limits of this Tract will only permit the notice of his principal works—the Apology, and two or three others, of like general tendency.

His *Catechism and Confession of Faith* has gone through several editions in English, and one in Latin. The first edition is that of 1673. The society of friends had been represented as vilifying and denying the scriptures; 'to disprove which,' says BARCLAY addressing himself to the reader, 'this catechism and confession of faith are compiled and brought to thy view'——
 'In answer to the questions, there is not one word, that I know of, placed, but the express words of scripture.' Accordingly the work is called 'A Catechism and Confession of Faith, approved of and agreed upon by the general assembly of the patriarchs, prophets, and apostles, Christ himself chief speaker in and among them: which containeth a true and faithful account of the principles and doctrines which are most surely believed by the churches of Christ in Great Britain and Ireland, who are reproachfully called by the name of Quakers; yet are found in the one faith with the primitive church and saints: as is most clearly demonstrated by some plain scripture testimonies, (without consequences or commentaries,) which are here collected and inserted by way of answer to a few weighty, yet easy and familiar questions, fitted as well for the wisest and largest, as for the weakest and lowest, capa-

* cities. To which are added an exhortation
 ' with, and appeal to, all other professors.' As
 the days in which we live are marked with bold
 attempts to vilify the scriptures; and as even
 under our profession there have been persons,
 who have endeavoured to bring them into dis-
 credit, thinking to succeed the more easily with
 a people who believe in the superior excellence
 of the Spirit; it is peculiarly interesting to be-
 hold in what light ROBERT BARCLAY, the able
 assertor of that superior excellence, viewed the
 scriptures. It is further interesting, because
 some persons have imagined that ROBERT BAR-
 CLAY himself countenanced opinions not favour-
 able to the Divine authority of the scriptures.
 His works nevertheless teem with references to
 scripture authority. He never shrinks from the
 test of scripture, on disputed points; and in the
 present work he declares that it is his design to
 let the simple words of scripture, uncommented
 on, be the advocates of the cause which he
 espouses.

We may next notice 'The Anarchy of the
 ' Ranters, and other libertines, the Hierarchy of
 ' the Romanists, and other pretended churches,
 ' equally refused and refuted: in a two-fold apo-
 ' logy for the church and people of God called in
 ' derision Quakers. Wherein they are vindicated
 ' from those that accuse them of confusion and
 ' disorder on the one hand, and from such as ca-
 ' lumniate them with tyranny and imposition on
 ' the other; showing that as the true and pure
 ' principles of the gospel are restored by their
 ' testimony; so is also the ancient apostolic order
 ' of the church of Christ re-established among
 ' them, and settled upon its right basis and foun-
 ' dation' The scope of this work may be dis-

covered by its title ; but it is useful to know that Friends, at that time, were calumniated by their adversaries as a people who, under colour of private internal direction, were laying waste good order ; whilst by some dissatisfied persons among themselves, they were accused of violating the rights of private judgment, and restraining the operations of the spirit in individuals, by the discipline which had been set up among them. The author therefore endeavours to reconcile the province of the body with the privileges of individuals ; and he does it in a masterly manner. The work has passed through several impressions ; and as its title when abridged to the few words, “ The Anarchy of the Ranters,” conveys little or no information of its contents, the Yearly Meeting lately ordered an additional title to be prefixed, namely, ‘ A Treatise on Christian Discipline.’ It is a work worthy of general perusal ; and particularly claims the attention of all persons, who think it is their duty to be active, in supporting and executing the discipline of the church.

The *Theses Theologicæ* have been printed in Latin, French, German, Dutch, and English. One of the English editions bears the title of ‘ The principles of true Christianity and sound divinity asserted.’ They are addressed as follows. ‘ To the clergy of what sort soever, unto whose hands these may come ; but more particularly to the doctors, professors, and students of divinity, in the universities and schools of Great Britain, whether prelatical, presbyterian, or any other,——ROBERT BARCLAY, a servant of the Lord God, and one of those who in derision are called Quakers, wisheth unfeigned repentance to the acknowledgment of the truth.’

These theses or propositions are fifteen in number. The following are the subjects of them.

1. Concerning the true foundation of knowledge.
2. Immediate Revelation.
3. the Scriptures.
4. the Condition of Man in the fall.
5. & 6 the Universal Redemption by Christ, and also the saving and spiritual light, wherewith every man is enlightened.
7. Justification.
8. Perfection.
9. Perseverance, and the possibility of falling from Grace.
10. the Ministry.
11. Worship.
12. Baptism
13. the Communion or participation of the body and blood of Christ.
14. the power of the civil magistrate in matters purely religious and appertaining to the conscience.
15. Salutations and Recreations, &c.

On these subjects, the author proposes his sentiments, and explains them in conformity with the principles of Friends.

The propositions, being sent forward into the world, were well received beyond the author's expectation ; and proved the means of removing some false and monstrous opinions which had been imbibed against the society. Actuated therefore by the like design of propagating the truth, and believing himself equally influenced by the Divine Spirit, he judged it proper to

explain his propositions somewhat more largely, and to defend them with arguments; and this produced his celebrated *Apology*.

It is entitled ‘An Apology for the true Christian divinity, as the same is held forth, and preached, by the people called in scorn Quakers; being a full explanation and vindication of their principles and doctrines, by many arguments deduced from Scripture and right reason, and the testimonies of famous authors, both ancient and modern: with a full answer to the strongest objections usually made against them. Presented to the king.’ In this work the fifteen propositions (except the 5th and 6th, which are examined together) are separately examined and proved. The author’s general method is, to state clearly the position which he is about to prove; afterwards to adduce one or more scripture texts, which either plainly affirm the truth of what he has laid down, or from which it may be naturally, fairly, and clearly deduced by an argument; which he generally puts in the form of a syllogism.* He afterwards adds the testimonies of other authors of approved reputation in support of the doctrine which he is proving; and lastly states the objections to it that have been made, or that might be made; which he likewise answers by syllogistical arguments drawn from Scripture, or from self-evident truths, acknowledged by all.

The Theses contain the author’s general opinions under each head, or division of the *Apology*: but in order to show, in this place, what those opinions are, it may not be amiss to exhibit an outline of what the reader may expect to find.

* For example. Sin is imputed to none where there is no law. But, To infants there is no law.

Therefore, Sin is not imputed to them. Prop. 4. § 4.

On the subject of the first Proposition, our author asserts that the *true foundation of knowledge* consists in being acquainted with God; an assertion which, as he supposes it will generally be granted, he does not stop long to explain. *Immediate revelation* is held up in the Second Proposition: and BARCLAY not only shows the necessity of it, for obtaining that true knowledge which is mentioned in the First; but proves that the doctrine was held by the early teachers of Christianity; and that the revelation for which he pleads, is only to be obtained in and by Christ, through the Spirit. This part of the Apology also contains (§ 5.) ROBERT BARCLAY'S faith as to the eternal divinity of Christ.

The Apologist begins the Third Proposition, treating of the *Scriptures*, with declaring them to be the most excellent writings in the world; to which not only no other writings are to be preferred, but even in divers respects are not comparable. Nevertheless he asserts that it is the Spirit that must apply them for our benefit, and must still be the primary rule of Christians. He then guards against the common objection, that hereby the Scriptures are rendered useless; and shows that as they have proceeded from the revelation of the Divine Spirit in the writers, they can never be contradicted by the revelation of the same Spirit in the mind of any. He is willing that all doctrines and practices should be tried by them; and that whatever any persons, pretending to the Spirit, do contrary to the Scriptures, should be taken for delusion.

In the Fourth Proposition are unfolded the views of ROBERT BARCLAY respecting the *State of man in the fall*. He denies the imputation of sin to infants, on account of Adam's

transgression, until they join with the seed of evil in themselves by their own actual transgression; yet he maintains that all men are prone to sin, and cannot derive, from their fallen progenitor, any power to overcome it. A seed of sin he confesses to be transmitted to all men from Adam; but he prefers to call it by the scriptural terms of *Death*, the *Old man*, the *old Adam*, rather than by the Calvinistic term of *Original Sin*; which notion he thinks has given rise to that of *imputing sin to infants*.

In the two following Propositions, the Fifth and Sixth, which are considered jointly, our author shows the means of man's restoration from the fall; and ably asserts *Universal redemption by Christ, and the saving and spiritual light wherewith every man is enlightened*. He begins with some short, yet sharp, strictures on the doctrine of *Absolute reprobation*, which he successfully opposes; and proves the universality of Christ's death, and the consequent possibility of salvation to all. The author lays it down that God, who, of his infinite love, sent his Son into the world, who tasted death for *every man*, hath given to every man a time of visitation, during which he may partake of the fruits of Christ's death. Secondly, That, to this end God hath given to every man a measure of the light of his own Son—a measure of grace—a measure of the Spirit. Thirdly, That God, in and by this light, invites, calls, exhorts, and strives with every man, in order to save him; which light received and not resisted, works the salvation of all; but that it may be resisted, and then it becomes man's condemnation. Having thus shown that man co-operates in the work of his salvation, he guards against derogating from

the atonement and sacrifice of Christ; asserts belief in all that is recorded of him in Scripture; and that remission of sins is only by virtue of that most satisfactory sacrifice. The subjects of these propositions are treated diffusely; and it is therefore difficult to do them justice in a sketch of this nature.

Justification forms the matter for the Seventh Proposition, in which word ROBERT BARCLAY always includes the idea of *being made just*; the immediate cause of which is the *revelation of Jesus Christ in the soul*, changing and renewing the mind: and he cautions all against supposing themselves justified by virtue of Christ's death, while they remain unsanctified in heart, and polluted with sin.

The doctrine of the Eighth Proposition has been much opposed. It asserts the possibility of *Perfection in this life*: which perfection is defined to consist in a freedom from actual sinning and from transgressing the law of God. It is a state which admits of a growth; and from which there is a possibility of falling. The doctrine of those who plead for the impossibility of perfection, and for the continuance in sin, during life, is opposed at length; and the perfection for which our author pleads is placed in the full bringing forth of that pure and holy birth, the light of Christ in the soul.

The Ninth Proposition respects *Perseverance*, and the possibility of falling from grace. On these subjects the author's judgment may, in great measure, be inferred from what precedes. Accordingly he is short in this part of the Apology; and his sense is, that the truth lies betwixt these two extremes, viz. the doctrine of such as affirm *that the least degree of true and saving grace*

cannot be fallen from ; and that of those who deny any such stability attainable, as that there can be no total and final apostacy from it.

In the Tenth Proposition, we meet with a subject on which the Society of Friends have appeared to differ more from other professors of Christianity, than on most other points, namely *Gospel-Ministry*. After explaining his sense of what constitutes the Church, which he defines to be the Society of such as God has *called out* of the worldly spirit, to walk in his light and life, he shows what is the call of a true minister, asserting it to be *the inward power and virtue of the Spirit of God* ; and rejects the notion of succession from the apostles. Having established the call, he lays down the qualification of a minister, of which he asserts human learning to form no necessary part ; but places all in the *power, life, and virtue* of the *Holy Spirit*. Lastly, he maintains that the true ministers should not, cannot, teach for hire ; and opposes the practice of a forced maintenance ; concluding with a lively comparison between the ministry for which he pleads, and that for which the opposers of our society plead. This is a very interesting part of the Apology, and teems with able arguments drawn both from the letter and the spirit of the gospel.

Worship is spoken of in the Eleventh Proposition. True worship is referred to an inward feeling of reverence and devotion, to the exclusion of all ceremonies which may be set about in the will of man. The author nevertheless takes care to assert the necessity of meeting at stated times, for worship ; but that, when assembled, the great duty of all is to retire from their own imaginations, to wait to feel the Lord's presence,

and to know indeed a gathering into his name; where, saith he, the secret virtue of life is felt to refresh the soul; from which the acceptable worship is known, which edifies the church, and is well pleasing to God. And this worship he makes not to exclude, but rather, by virtue of the previous mental introversion, to admit, in a more spiritual and perfect way, the exercise of vocal preaching, prayer, and praise.

The Twelfth and Thirteenth Propositions are employed on, what are termed the two sacraments, *Baptism* and the *Supper*. Baptism with water is declared not to be the one true baptism of Christ; which is proved to be inward and spiritual, according to the text, "He shall baptize you with the Holy Ghost and with fire:" and the objections of such as hold water baptism to be of perpetual obligation, are answered. The body and blood of Christ, of which believers partake, are asserted to be spiritual and not carnal; and to be really enjoyed as often as the soul retires into the light of the Lord, and feels and partakes of that heavenly life, by which the inward man is nourished. The arguments of those who contend for the ceremonious use of bread and wine, are considered and refuted.

The Fourteenth Proposition is, concerning the *Power of the civil magistrate in matters purely religious, and pertaining to the conscience*. It may be well conceived that BARCLAY here firmly asserts the unlawfulness of any attempt to force the conscience. At the same time he gives no countenance to persons who, under pretence of conscience, would prejudice their neighbours. The Fifteenth and last Proposition has for its title, *Concerning Salutations and Recreations*, though it also embraces some other objects. In

it the author shews the unlawfulness, to Christians, of using flattering titles and compliments—of kneeling, prostrating, or bowing the body, or uncovering the head, to any man—of superfluities in apparel for ornament and vanity—of sports, games, comedies, vain recreations, &c.—of swearing at all—and of resisting evil and fighting. On this occasion also, the objections of such as plead for those things are ably answered; particularly in the case of oaths.

The Apology was presented, as the title expresses, to the king; to whom an address is prefixed, which, for its manly style, religious boldness, and yet decent respect, has been much admired. The inscription is ‘Unto Charles 2d. king of Great Britain, and the dominions thereunto belonging, ROBERT BARCLAY, a servant of Jesus Christ, called of God to the dispensation of the gospel, now again revealed, and after a long and dark night of apostacy, commanded to be preached to all nations, wisheth health and salvation.’

The address is long but not tedious. It does not assume, in any part, the appearance of a flattering dedication; and the author seems to have been particularly studious to guard against its being thought such. In one place he says, ‘As it is inconsistent with the truth I bear, so it is far from me, to use this epistle as an engine to flatter thee (the usual design of such works;) and therefore I can neither dedicate it to thee, nor crave thy patronage, as if thereby I might have more confidence to present it to the world, or be more hopeful of its success. To God alone I owe what I have, and that more immediately in matters spiritual; and therefore to Him alone, and to the service of his Truth, I

‘dedicate whatever work he brings forth in me;
 ‘to whom only the praise and honour appertain:
 ‘whose Truth needs not the patronage of worldly
 ‘princes, his arm and power being that alone
 ‘by which it is propagated, established, and
 ‘confirmed.’

The concluding paragraphs are remarkably simple, strong, and beautiful. ‘There is,’ says our author, ‘no king in the world, who can so
 ‘experimentally testify of God’s providence and
 ‘goodness; neither is there any who rules so
 ‘many free people, so many true Christians:
 ‘which thing renders thy government more ho-
 ‘ourable, and thyself more considerable, than
 ‘the accession of many nations filled with slav-
 ‘ish and superstitious souls.

‘Thou hast tasted of prosperity and adversity.
 ‘Thou knowest what is to be banished thy na-
 ‘tive country; to be overruled, as well as to
 ‘rule, and sit upon the throne: and, being op-
 ‘pressed, thou hast reason to know how hateful
 ‘the oppressor is both to God and man. If,
 ‘after all these warnings and advertisements,
 ‘thou dost not turn to the Lord with all thy
 ‘heart; but forget Him who remembered thee
 ‘in thy distress, and give up thyself to follow
 ‘lust and vanity; surely, great will be thy
 ‘condemnation.

‘Against which snare, as well as the tempta-
 ‘tions of those, that may, or do, feed thee and
 ‘prompt thee to evil, the most excellent and pre-
 ‘valent remedy will be, to apply thyself to that
 ‘light of Christ which shineth in thy conscience,
 ‘which neither can nor will flatter thee, nor suf-
 ‘fer thee to be at ease in thy sins; but doth, and
 ‘will, deal plainly and faithfully with thee; as
 ‘those, that are followers thereof, have also
 ‘done.

‘ God Almighty, who hath so signally hitherto
 ‘ visited thee with his love, so touch and reach
 ‘ thy heart ere the day of thy visitation be ex-
 ‘ pired, that thou mayest effectually turn to him,
 ‘ so as to improve thy place and station for his
 ‘ name. So wisheth, so prayeth, thy faithful
 ‘ friend, and subject

‘ ROBERT BARCLAY.’

From Ury, the place of my pilgrimage,
 in my native country of Scotland,
 the 25th of the month called Novem-
 ber, in the year 1675.

The next piece, in order of time, published
 by ROBERT BARCLAY, is entitled, ‘ Universal
 ‘ Love considered, and established upon its right
 ‘ foundation : being a serious enquiry how far
 ‘ charity may, and ought to be extended towards
 ‘ persons of different judgments in matters of re-
 ‘ ligion ; and whose principles among the several
 ‘ sects of Christians do most naturally lead to
 ‘ that due moderation required : writ in the spi-
 ‘ rit of love and meekness, for the removing of
 ‘ stumbling blocks out of the way of the simple,
 ‘ by a lover of the souls of all men.’ The au-
 thor first gives an account of his own experience
 on the subject ; and then endeavours to state and
 demonstrate the nature of Christian love and
 charity ; their consistency with true zeal ; and
 the distinction of the latter from false, persecut-
 ing, zeal. He then states his subject anew, as
 it respects the different divisions of Christians ;
 shewing that their conformity or want of confor-
 mity to universal love, is to be drawn from
 the nature of their principles, and not from the
 practice of particular persons among them.
 Thus much being premised, he examines the

principles of several denominations, and finds them defective, and inconsistent with the principle of universal love. Lastly, he lays down some principles of Christianity which perfectly agree with true universal love. The reader may easily suppose that these are the principles held by Friends; and he will find the piece to be an able recommendation of those principles, and an exposition of them in an amiable light. An edition of this work was printed so late as 1800: but the first was in 1677, the year in which it was written, while its benevolent author was himself suffering from the want of universal love, being a prisoner at Aberdeen.

That it would be gratifying to the writer of the foregoing account of the works of **ROBERT BARCLAY**, to know it had been the means of increasing the number of their readers, is of small importance; but if, by reading them, or a part of them, any person should be induced to adopt and put in practice the truths which Barclay recommends, the result to themselves may be both important and happy.

The mind, especially when not much accustomed to dwell on religious considerations, is not always disposed to advert to serious subjects. Sometimes, however, and particularly in youth, there are seasons when anxiety respecting the concerns of a future life will prevail; and disturb the joy, which the pursuit, and the acquirement, of the pleasant things of time are wont to afford.

Happy is it, that these interruptions are experienced: for they bring into view greater and more permanent pleasures. On such occasions, religion comes for the purpose of bringing balm to the soul, and of alleviating its burthens; not to increase its oppressions.

The restraints of a religious life are indeed sometimes irksome; though principally, at the entrance, and less so as we proceed; but in proportion as the mind is willing to suffer a sense of its weakness and wants to remain upon it, without seeking relief from dissipation, (taking that word in its least offensive meaning,) it will the less feel those restraints to be irksome, because it will know them to be the harbingers of more perfect freedom.

In this state of mind, a review of the experience of those who have more largely tasted both of the bitterness and the sweetness of a religious life, who have borne the cross, and felt the consolations of Christianity, will, at times, be a delightful recreation. Among the number of these cheering and instructive examples, may be considered that of the man, whose religious labours have been exhibited. Though ROBERT BARCLAY deals more in argument, than in narrative, yet his writings contain much encouragement to sincere hearted persons, travelling through the temptations of time, to the rewards of eternity.

These writings also deserve particular commendation on this account, that they bear strong and ample testimony to Christ,—the sure refuge of the weary soul. The most feeble persevering Christian may be animated with the hope of reaching that sure refuge, when he reflects, that his Lord hath declared to the least, as well as to the greatest servant in his family, “Him that cometh to me, I will in no wise cast out.”

FINIS.



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